

NINETY-NINTH  
*SEMI-ANNUAL*  
CONFERENCE

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS

Held in the Tabernacle  
SALT LAKE CITY, UTAH

October 5, 6 and 7, 1928

*With a Full Report of All  
the Discourses*



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# Ninety-Ninth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

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The Ninety-ninth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday and Sunday, October 5, 6 and 7, 1928.

The proceedings of all the sessions of the Conference were broadcast by radio for the benefit of the general public.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*Of the First Presidency:* Heber J. Grant, Anthony W. Ivins and Charles W. Nibley.

*Of the Council of the Twelve:* Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard,\*.

*Presiding Patriarch:* Hyrum G. Smith.

*Of the First Council of Seventy:* Brigham H. Roberts, \*\*, Rulon S. Wells, †, Charles H. Hart, Levi Edgar Young, Rey L. Pratt.

*Of the Presiding Bishopric:* Sylvester Q. Cannon, David A. Smith, John Wells.

## OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith and the following assistants: Andrew Jenson, Brigham H. Roberts, A. William Lund, Junius F. Wells.

*Presidents of stakes* and their counselors were well represented from the one hundred and one stakes of Zion.

*Patriarchs, Bishops of Wards*, and their counselors, and numerous high priests, seventies and elders, from all parts of the Church, were in attendance. Members of the Board of Education, and general, stake and ward officers of the auxiliary organizations were present.

*Mission Presidents were in attendance as follows:* Henry H. Rolapp, Eastern States; Noah S. Pond, Northern States; John G. Allred, Northcentral States; Elias S. Woodruff, Western States; Samuel O. Bennion, Central States; Wm. R. Sloan, Northwestern States; Charles A. Callis, Southern States; Charles H. Hart, Canada; Rey L. Pratt, Mexico; Benjamin Goddard, Bureau of Information, Temple Block, Salt Lake City, Utah.

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\*John A. Widtsoe absent, presiding over the European Mission.

\*\*J. Golden Kimball absent account of illness.

†Joseph W. McMurrin absent account of serious illness of his wife.

## FIRST DAY

### MORNING MEETING

The first session of the conference commenced at 10 o'clock Friday morning, October 5, 1928.

The great tabernacle auditorium and galleries were well filled with people from all parts of the Church.

President Heber J. Grant presided and announced the opening of the conference.

The congregation sang the hymn, "Come, come, ye Saints."

Elder Willard Young offered the invocation.

The congregation sang, "We thank thee, O God, for a prophet."

### PRESIDENT HEBER J. GRANT

I rejoice in having the opportunity of again meeting with the Saints in general conference. I am delighted to see the splendid audience that is here this morning.

#### CHANGES IN STAKE AND MISSION OFFICERS SINCE LAST CONFERENCE

I am sure that it will be of some interest to those who are here assembled to learn regarding the changes that have been made since our last conference.

*New Stakes Organized:* The Alpine stake has been divided into three stakes, to be known as the Alpine, Lehi and Timpanogos stakes.

*Stake Presidents Appointed:* John E. Magleby has been released as president of the South Sevier stake, and James R. Ware has been appointed to succeed him.

John M. Baxter has been released as president of the Woodruff stake, and William R. Smith appointed to succeed him.

Stephen L. Chipman has been released as president of the Alpine stake, and Clifford E. Young appointed to succeed him.

Anchor Carlos Schow has been appointed president of the new Lehi stake.

Wilford W. Warnick has been appointed president of the new Timpanogos stake.

Frank Y. Taylor has been released as President of Granite stake and Hugh B. Brown appointed to succeed him.

John A. Beckstrand has been released as president of the Millard stake, and T. Clark Callister appointed to succeed him.

Joseph B. White has been released as president of Hyrum stake and Danforth M. Bickmore appointed to succeed him.

*Mission Presidents Appointed:* J. A. Cahoon has been released as president of the Tongan mission, and Newel J. Cutler appointed to succeed him.

Charles H. Hyde has been released as president of the Australian mission, and Clarence H. Tingey appointed to succeed him.

Ernest C. Rossiter has been released as president of the French mission, and Peter Rulon Christensen appointed to succeed him.

*New Wards Organized:* Elberta ward, Tintic stake. Echo ward, Summit stake; Midvale ward, East Jordan stake, divided into two wards to be known as Midvale First and Second wards; Green River ward, Carbon stake; Compton ward, Los Angeles stake; Hurricane North ward, St. George stake.

*Bishop who has passed away during the past six months:* William A. Stringer of Milburn ward, Lyman stake.

*Stake clerks who have died:* Nelson J. Hansen of Uinta stake; F. C. Mickelson of Shelley stake.

All of the retiring stake presidents retire with the confidence, love, respect and good will of the General Authorities. They have done most excellent work, some of them serving over a quarter of a century.

The Church today has 101 stakes of Zion; 940 wards; 72 independent branches.

When we speak of an independent branch we mean a branch with a president and two counselors. There are many small branches of wards in addition.

We have 1,012 organized wards and branches in the Church, from Canada on the north to Mexico on the south.

We have at the present time 27 missions in different parts of the world.

#### EXPENDITURES FOR CHURCH EDIFICES

The building program of the Church is progressing as rapidly this year as it did last year. There was expended last year for the erection of Church buildings and amusement halls throughout the Stakes of Zion over one million dollars of Church funds and a like amount by the people.

There has been expended in the first nine months ending October first, this year, \$868,892.54. During the same period last year there was expended for stake and ward edifices \$742,282.40. So that over \$125,000 more money has been appropriated by the Church for the nine months ending October 1st this year, for the erection of public buildings, than for the same period last year. And the Saints have contributed a like amount. Therefore, over \$1,700,000 has been expended up to date from the tithes and by the people in the various stakes for these purposes.

#### VISITS MISSIONS

It has fallen to my lot during the past six months to visit the following branches in the missions: Chicago, Ill., Washington, D. C., New York and Brooklyn, N. Y., Charleston and Huntington, West Virginia. I have had the pleasure of meeting the mission presidents

and many of the elders and holding meetings in the places in the mission fields that I have mentioned.

#### BUILDINGS DEDICATED

In addition I have had the pleasure of holding meetings in many of the wards and in some of the stakes, and of dedicating meeting houses and amusement halls. I dedicated a chapel and amusement hall in Kirtland, New Mexico, in the Young stake of Zion. There has been erected there a very beautiful little ward meetinghouse, one of the finest in the Church. The people there are very much more prosperous than they were some years ago.

I was reminded of the wonderful change that has taken place since I went over the mountains from Alamosa down to Durango and then by wagon to Kirtland, with the late Brigham Young, Jr., forty-five years ago. We covered the same ground on this recent trip in between three and four hours, that it took us four or five days to cover with a team on my first visit.

I dedicated a splendid meetinghouse and amusement hall at Smithfield, in the Benson stake, a very fine building in the small town of Mapleton, in the Franklin stake, and a meetinghouse costing between sixty and seventy thousand dollars at Mar Vista, one of the wards of the Hollywood stake. The last named ward was organized only five months ago, its members having originally belonged to the Ocean Park ward. It is remarkable that in less than five months from the time the erection of the building was commenced, it was completed and paid for. Men, women and children worked on this building. The little children carried tiles for the roof; the good sisters nailed on laths; and some of our non-Mormon friends devoted time and attention to laboring there. The people did more than one-half of the total cost of erecting this building. I think it is the most remarkable accomplishment in that length of time of any building we have erected in the various wards. There were one thousand people in attendance at the dedicatory services, and by opening the doors between the amusement hall and the chapel, they were all comfortably seated. When the building was commenced the membership of the ward was less than four hundred people, and few of them have large means.

The Los Angeles stake has built a large amusement hall which is utilized for conference purposes, adjoining the Huntington Park ward meetinghouse. The combination of the meetinghouse and stake hall gives them one of the finest plants in the entire Church. This building for stake purposes and recreation has cost about \$110,000, as I remember it.

#### BUILDINGS IN COURSE OF CONSTRUCTION

The Hollywood stake, in connection with the Wilshire ward, is erecting a most magnificent chapel and ward building and recreation hall combined, which will cost, I would say, in the neighborhood of \$120,000.

We are now erecting in Portland, Oregon, a magnificent chapel that will cost us over \$100,000. We own an entire block there.

The work that is being accomplished in erecting meetinghouses with the funds that the people pay into the various missions as tithing is very remarkable.

In the California and other missions many meetinghouses are being erected at the present time, and many have been erected. Several hundred thousand dollars have been expended in the last few years in the California mission alone.

It fell to my lot recently to attend the conference of the San Francisco stake held at Oakland, and also to hold a meeting at San Francisco. That stake is growing very rapidly indeed. So also are both of the stakes in Los Angeles.

I also had the privilege of attending a three days' hike or outing of the Mutuals of the San Francisco stake at Stinson Beach on the Pacific ocean, enjoying a very splendid time there.

We have erected a fine seminary building at Moscow, Idaho, facing the university buildings there. It is a very creditable structure, and the president and other officers of the university are very much delighted with it, and speak in the highest terms of our having done something along religious and educational lines for the members of our Church who are attending the university.

We are erecting a similar building near the Agricultural College in Logan.

The building program of the Church during the past nine months I feel is all that we could have asked or expected.

#### AN INTERESTING AND PROFITABLE TRIP

It fell to my lot with President Anthony W. Ivins, to be one of the guests of the Union Pacific Railroad and of the National Parks, in visiting the Grand Canyon of the Colorado and the scenic wonders of Southern Utah—Zion Canyon, Bryce Canyon, and Cedar Breaks—than which, to my mind, there is nothing finer in the world. There is a great tunnel and road being built, winding up over the mountains to come out of Zion Canyon, that is costing a vast sum of money, the government alone, as I remember it, having appropriated over a million dollars to build this tunnel. It will be the most remarkable and scenic route that any automobile has ever traveled over when it is completed. There will be an abundance of room for two automobiles to pass all through this great tunnel. It will save a vast amount of time which is now spent in traveling over the bad roads and through a strip of Arizona to get to the Grand Canyon of the Colorado. Many miles will be saved, and as I say, it will be the greatest scenic road ever traveled over by automobiles, when it is completed.

I need not enter into any details here regarding these four scenic wonders. They are marvelous. They cannot be duplicated in any part of the wide world.

There were about two hundred guests, as I remember it, in the party

—a special train from Los Angeles and a special train from Salt Lake City. I wish to express to President Carl R. Gray and to the chairman of the finance committee of the Union Pacific Railroad, Mr. Seger, and to Stephen T. Mather, the sincere gratitude of President Ivins and myself, Mayor John F. Bowman, Congressman Don B. Colton and many other people who were with us, citizens of Utah, for the most marvelous and wonderful trip that it has ever fallen to my lot to take.

The splendid compliments paid to our people for their accomplishments in Southern Utah by President Gray, Chairman Seger, Mr. Mather and others who spoke, filled our hearts with gratitude and thanks to them. We rejoice that the Latter-day Saints are coming into their own.

It fell to my lot after this dedication to travel to Los Angeles with over one hundred of the men who had the privilege of being on this excursion, and they were universally pleased with what they had seen. They spoke in the highest terms of the very splendid singing of our choir at Kanab, of the wonderful singing of our choir at Cedar City, and of the very fine singing of our Sunday School children at Kanab. They also spoke of the healthy, fine looking children and of the fine young men and the fine young ladies that they met on this trip, and I rejoiced in it.

I forgot to say in speaking of dedicating meetinghouses that I had the pleasure of getting up at 6 o'clock in the morning at the Grand Canyon and driving to Kanab where I arranged for the Sunday School to stay in session so that the visitors might meet them and that the children might sing a song for them. I also remained there for the afternoon meeting and dedicated the Kanab meetinghouse. These gentlemen were favorably impressed indeed with such a splendid meetinghouse in such a small town as Kanab. Several of them announced to me in Los Angeles and also in San Francisco, (as I had to go up there for a couple of days on business) that one of the outstanding things with which they were more pleased than anything else in making this trip to Southern Utah, was to become better acquainted with the Mormon people, with their aims, their objects and their accomplishments. Several said to me: "Mr. Grant, we have never seen anything but unfavorable notices regarding your people in magazines and newspapers." More than one of them said: "I am convinced that you will now have a couple of hundred non-Mormon missionaries sounding the praises of the Latter-day Saints and of the fine class of children, young men and young women and citizens generally that you have in your state."

I am very grateful, indeed, for the wonderful expenditure of money by the government of the United States, and by the Union Pacific Railroad of over \$700,000 in building a magnificent lodge on the rim of the Grand Canyon of the Colorado. It is an architectural dream.

#### THE LORD'S PROMISES TO BE FULFILLED

There is nothing that I am about to say that I have not said many



times to the Latter-day Saints. We find in the very first revelation in the Doctrine and Covenants these words:

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

"What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same."

I wish that I possessed the power to impress upon the hearts and the minds of the Latter-day Saints the necessity of becoming familiar with the commandments contained in the Doctrine and Covenants, and not only becoming familiar with them, but that I might have the power to impress upon their hearts and souls a determination to keep those commandments, to live them in very deed and in their every-day lives.

We find recorded in the Doctrine and Covenants that "there is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

#### BLESSINGS PREDICATED UPON OBSERVANCE OF WORD OF WISDOM

Some very wonderful promises are made to us if we observe the Word of Wisdom. The blessings will come if we observe the Word of Wisdom, and they will not come unless we do observe it. I feel at the present time that it is very appropriate for all Latter-day Saints to have their attention called (although I have called their attention to it time and time again) to this marvelous and remarkable Word of Wisdom. I shall not take the time to read but very little of it:

"To be sent greeting; not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days."

Nearly 90 per cent of all the time of the saints is spent in laboring for their temporal advancement, and I have announced before and I announce again that if the Latter-day Saints had observed the Word of Wisdom as a people, every one of them, from the day that they came into these valleys, our temporal salvation would have been assured. The money expended for those things which the Lord says are not good for us, which we have been taught to leave alone—namely, tea, coffee, tobacco and liquor—if every dollar of that money had been kept in our country we would have had one of the wealthiest states in this Union, and more of the circulating medium, namely, the hard coin, so to speak, than most any state in this western part of America.

It is estimated that every single dollar circulates around like the blood in the body of a man, being the vital circulating medium. Every dollar does one hundred dollars' worth of work in a year, and when you stop to think of the hundreds and thousands of dollars, running up I am sure at the present time perhaps to nearly a million dollars a year, that go out of this state by the breaking of the Word of Wisdom,

certainly if we desire our temporal salvation and if we have faith in the words of God, every word of which he says shall be fulfilled, we should keep this law. The Lord has not made this an absolute commandment, but when our Heavenly Father, the one to whom we owe our lives and all that we possess and all our allegiance, desires us to do a thing, it seems to me that we as Latter-day Saints should do that thing more willingly even than though it come as an absolute command to us.

To my mind the most remarkable promise that any man can have is contained in this revelation :

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones ;

"And shall find wisdom and great treasures of knowledge, even hidden treasures."

Health is one of the first great blessings of God to man, and second only to health is wisdom. These two great blessings are promised to every man, woman and child in the Church of Christ that obeys the Word of Wisdom.

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

And I honestly believe that but for obeying the Word of Wisdom, when I was operated upon and the doctors said that blood poisoning in the third and last stage had set in, that I had to die—if I had not been an observer of the Word of Wisdom, so that the blood in my veins was pure and could overcome the poison, I would not be standing here before you, but more than thirty years ago my time would have come to pass from this life.

#### INFLUENCE OF THE PRIESTHOOD

We hear a good deal of talk and complaint about the influence of the Priesthood in the Church of Jesus Christ of Latter-day Saints, the domination of the people by those who preside over them. I want to read, more particularly for the benefit of those not of our faith, a revelation of Almighty God to Joseph Smith, when he was in Liberty jail, (and at one time when he was in that jail he was in chains, which shows that even the chains of the wicked could not restrain God from giving his word to the prophet whom he had raised up to establish the gospel of Jesus Christ in these last days). Speaking of the calling of the priesthood, he said :

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true ; but when we undertake

to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

"Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the Saints, and to fight against God.

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

"Hence many are called, but few are chosen."

This is the part I wish to emphasize.

"No power or influence can or ought to be maintained by virtue of the priesthood only by persuasion, by long suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death.

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever."

Is it a terrible thing to exercise the priesthood of the living God in the way that the Lord prescribes: "By kindness and gentleness"? That is the only way, and unless it is exercised in that way, Amen to the priesthood and authority of those who hold this priesthood in the Church of Christ.

#### COUNSEL REGARDING VOTING

It has been whispered around frequently, and I hear the murmur now, that the Presidency of the Church of Jesus Christ, standing at the head and holding the priesthood, desire this man or that man or the other man elected to office. The Presidency of the Church so far as they are concerned, allow every man, woman and child, that is old enough to vote, to vote according to his or her own conviction. But we do appeal to all men and women, realizing the responsibility resting upon them, to seek God our Heavenly Father to guide them politically as well as religiously, and to stand for right and for those things that are for the good of this nation. The Latter-day Saints believe absolutely that the Constitution of our country was written by inspired men. We believe in upholding the laws of our country. We believe in being obedient to the laws. One of the Articles of our Faith says that it is our duty to do so.

## BELIEF REGARDING GOVERNMENTS AND LAWS

I am going to read a declaration of the belief of our Church regarding the governments and laws, issued by the Prophet Joseph Smith in August, 1835:

"We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign.

"We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion: that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.

"We believe that every man should be honored in his station, rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man; and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

"We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right in justice to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence are shown to the laws and such religious opinions do not justify sedition nor conspiracy.

"We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the public peace and tranquility all men should step forward and use their ability in bringing offenders against good laws to punishment."

I would like to emphasize that:

"All men should step forward and use their ability in bringing offenders against good laws to punishment."

"We do not believe it just to mingle religious influence with civil government."

I wish to emphasize that: "We do not believe it just to mingle religious influence with civil government."

—"whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

"We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, or take from them this world's goods, or to put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship."

#### SENTIMENTS OF ABRAHAM LINCOLN

In closing I wish to read a few words that I have read many times, (and I wish that we would get these words in our hearts and in our minds) from that great and wonderful man, Abraham Lincoln, who all Latter-day Saints believe firmly was raised up and inspired of God Almighty, and that he reached the presidency of the United States under the favor of our Heavenly Father, defeating Stephen A. Douglas, and fulfilling a prediction made by Joseph Smith to Stephen A. Douglas when he was an obscure country judge in Illinois.

Lincoln said:

"Let the people know the truth, and the country is safe."

"Let none falter who thinks he is right, and we will succeed."

"Let us dare to do our duty as we understand it."

"Bad laws, if they exist, should be repealed as soon as possible; still while they continue in force for the sake of example, they should be religiously observed."

Notice the language—"religiously observed."

"Let every American, every lover of liberty, every well wisher to his posterity, swear by the blood of the Revolution never to violate, in the least particular, the laws of the country, and never to tolerate their violation by others. As the patriots of seventy-six did to the support of the Declaration of Independence, so to the support of the Constitution and laws, let every American pledge his life, his property and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the law be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in schools, in seminaries and in colleges. Let it be written in primers, in spelling books and almanacs. Let it be preached from the pulpit, proclaimed in legislative halls and enforced in courts of justice. In short let it become the political religion of the nation."

Above all, let it become the religion of the Latter-day Saints. Why? Because it is in absolute and perfect harmony with the word of the living God to us in the revelations, every word of which, according to God, shall be fulfilled.

May God bless each and every one of you. May every soul within the sound of my voice or who may be listening in over the radio, who has received a testimony of the work in which you and I are engaged, who is able to testify that he or she knows that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of the true and living God—may we each and all who have this knowledge live the gospel and

set an example before all men of integrity and devotion to God and the laws of our country, that will preach the truth, which is of far more value than all the words that we can utter, is my humble prayer, and I ask it in the name of Jesus our Savior and Redeemer. Amen.

Professor Charles Kent sang a sacred solo, "Consider the lilies."

### PRESIDENT ANTHONY W. IVINS

I rejoice with you, my brethren and sisters, that another opportunity is afforded us to meet together in general conference, in peace and enjoying the degree of prosperity with which we are blessed, as set forth in the report which has been made by President Grant. As a preface to the brief remarks which I desire to make—and I pray that what I say may be directed through your faith by the Spirit of the Lord—I desire to read from the words of the Prophet Jeremiah:

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

"Also I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not hearken.

"Therefore hear, ye nations, and know, O congregation, what is among them.

"Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it."

According to our chronology, my brethren and sisters, more than two thousand years have passed since the Lord, through his servant Jeremiah, delivered this message to the House of Israel. Preceding the paragraphs which I have read, the Lord says:

"To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it. \* \* \*

"Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush."

### REFUSED TO LISTEN

At the time to which this scripture refers, the Israelitish people, after their deliverance from the Egyptian captivity, after the Lord by the matchless power of his outstretched arm had given them full possession of the Promised Land, had become indifferent to the words of their prophets, had departed from the path which the Lord had marked out for them, and the prophet calls them back to the old paths which is the good way. The promise is that if they will walk therein they shall find peace to their souls; but they said: "We will not walk therein." When the watchmen whom the Lord had set over them sounded the trumpet of alarm, they refused to listen. This attitude resulted in the scattering of the House of Israel to the four winds of heaven, as his prophets had declared that they would be scattered.

Thank the Lord that as the scattering of Israel had been declared so did the Lord definitely promise that they should be gathered again and restored to the promised land, and the fulfilment of that promise is near at hand.

I have been asking myself the question recently: Aren't we at the present time in a condition somewhat similar to that of Ancient Israel at the time to which this scripture refers? From a small number of people at the time they left Palestine and went into Egypt they had become a great kingdom, the influence of which under the reign of King Solomon was felt throughout the then known world. The conditions with which they were surrounded during their early development had changed. They felt the strength of their own power, and depended less upon the arm of the Lord. The old paths had been replaced by modern roads, broader and more easy to follow. They had listened to the blast of the trumpet until the sound had become monotonous. They preferred the timbrel and the harp which brought pleasure without restraint. The word of the Lord to them had become obsolete, supplanted by more modern theories. Are we aware—and when I say “we” I am not applying my remarks to the members of my own Church alone, but to the splendid men and women who make up the citizenship of the United States—that we too live in a land of promise, that it is through the grace and mercy of God our Father that we have been brought here and made participants in its privileges and blessings? Do we people of America know that certain unchangeable decrees of God our Heavenly Father apply to this land as they apply to Palestine? Let us examine and see.

#### A CHOICE LAND

According to the manner in which we count time, it was four thousand and forty-six years ago, about two hundred years after the deluge, that a small number of people under the leadership of inspired men, left the city of Babylon on the banks of the Euphrates river in the valleys of Mesopotamia and found their way to the American continent. As they started on their long pilgrimage, the word of the Lord came to them as follows:

“And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people.

“And he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them.

“And now, we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity.

“For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the

everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off.

"And this cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done.

"Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written."

It would be interesting, my brethren and sisters, and instructive, to follow this colony of people in their migration from the Old World until their arrival in America, the land which the Lord had promised to them for an inheritance.

The story of their development into a great nation is told, the building of many cities; how they departed from the way of the Lord to the worship of idols, the wars which ensued, because of conflict for the control of the government which was established, and their final destruction as a nation; but time will not permit.

More than one thousand five hundred years had elapsed since the people referred to had departed from the old world, when another colony, under the leadership of another prophet, left Jerusalem during the reign of Zedekiah, the last king of Judea, and after many wanderings and tribulations they crossed the great waters and came to America. As they landed upon this continent the Lord, through his prophet, delivered the following message to them. I read this because I desire that you shall hear it as it is and understand it. The prophet who had led them out, in referring to their journeys, said:

#### BLESSED UNTO THE RIGHTEOUS

"Notwithstanding our afflictions, we have obtained a land of promise, a land which is choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea, the Lord hath covenanted this land unto me and to my children forever, and also all those who should be led out of other countries by the hand of the Lord.

"Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me, that there shall none come unto this land save they shall be brought by the hand of the Lord.

"Wherefore this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever."

As these latter people penetrated and explored the land to which they had come they report that they found a portion of the surface of it covered with the bones of men and animals, with the ruins of great cities and buildings, a land which they say had been populated by a people as numerous as the hosts of Israel. This was all that remained of the colony which had come from Babylon more than one thousand five hundred years before.



## PROPHECY FULFILLED

The history of this latter people, who also became numerous and highly civilized, was not less tragic than that of their predecessors. They too were highly favored of the Lord. In their weakness they served him and kept his commandments, but when through his protection and blessing they had become wealthy and powerful they turned from him to the worship of idols, and refused to walk in the old paths or listen to the trumpet which called them back to God. They fought over the control of government until they degenerated into the tribal conditions in which they were found when Columbus landed upon the shores of the new world.

The time had arrived when the Lord would again bring people to this continent, when he was to again undertake the establishment of a righteous nation upon this promised land.

More than two thousand years before Columbus landed at San Salvador, prophets had definitely declared his coming; more than two thousand years before the landing of the pilgrims at Plymouth the Lord had declared that they should come that they might be free from the bonds of religious intolerance and the shackles of kingcraft, that a nation of free men might be established here, a nation over which neither kingcraft nor priestcraft shall ever reign; a nation where the majesty and authority of the law, which God our Father would inspire the people themselves to enact and administer, is to reign supreme.

## OUR SYSTEM OF GOVERNMENT

Have you ever thought, my brethren and sisters, of the miracle of the establishment of this government, and the blessings which you enjoy under it as compared with other people? The Lord did not give the dominance of the United States to a certain race, that the traditions, language and prejudices of the old world might be established here as they were in all of the great country to the south of us.

To the devoted faith of the Puritan separatists of New England was added the industry and patriotism of the Dutch reformers who had settled at New York, the gallantry and chivalry of the English cavaliers of Virginia, and the light-hearted energy and patriotism of the French at New Orleans. Protestants, Catholics and people without church affiliations united together, just the combination of elements to give us the Declaration of Independence which won our freedom, and the Constitution, which is the foundation upon which our system of government rests.

These men, whom the old world referred to as a mob, declared that in this country all men should be equal before the law. They declared that men were born with certain rights which could not in justice be taken from them, among which was the right to worship God according to the dictates of conscience, or not worship at all if they so desired; that all men were entitled to life, to liberty, the pos-

session of property, freedom of speech and the press, and above all and most important, that they should enact and administer their own laws and that they should not be deprived of any of these privileges without due process of law. The most sacred privilege granted us was the right of franchise by which every citizen was entitled to cast his ballot for the men who were to represent him in enacting and administering the law. It is upon the proper use of this sacred heritage, bequeathed to us by our fathers, that the perpetuity of our government depends. It may declare war or maintain peace, it may bring peace and good order to society, or tribulation, confusion and final dissolution. It controls your property and mine. We come or go at its behest. Our very life depends upon the proper use of it.

#### A PUBLISHED APPEAL

In January of the present year the Presidency of the Church published an appeal to the members of the Church throughout the world, and to liberty-loving people everywhere, from which I desire briefly to read. It was headed: "Can This Be True?"

"Can it be possible that reports which reach us concerning the lawlessness, immorality and graft which are said to exist in Salt Lake City and other localities in our state, are true?

"Have we among our judges, attorneys and peace officers those who regard these iniquitous offenses against society with apathy and indifference?

"Are we to believe that in this community of ours large sums of money are regularly collected which are disbursed by trusted agents among city, county, state or federal officers, who have been appointed or elected by the voice of the people to hunt down, prosecute and rid the community of lawless disturbers of the peace, violate the trust reposed in them, and for money seek means by which these criminals may be liberated, rather than convicted?

"Do men with brazen effrontery perjure themselves while on the witness stand, in order that the law may be nullified and the guilty go free? Do any of our judges, knowing this, allow the perjurer to go without rebuke or punishment?

"Are we losing our high ideals regarding the honor of men and the virtue of women? Do we ignore the existence of houses of prostitution and assignation into which virtuous women and innocent girls are being lured, or forcibly taken, to be ruined by wicked licentious libertines both white and black?

"Laws which are enacted for the protection of society have no value except when they are administered in righteousness and justice, and they cannot be so administered if dishonest men occupy administrative offices.

"The Lord says: 'When the wicked rule, the people mourn.' Wise men, good men, patriotic men are to be found in all communities, in all political parties, among all creeds. None but such men should be chosen. \* \* \*

"Without beneficent laws, righteously administered, the foundations of civilization crumble, anarchy reigns, decay and dissolution follow.

"We call upon all members of the Church of Jesus Christ of Latter-day Saints throughout the world to honor the laws of God, and obey and uphold the law of the land; and we appeal to good men and women everywhere, regardless of creed, party affiliation, race or condition, to join with us in an effort to put into operation the words of Lincoln, the great emancipator, that our country may continue to be a light to the world, a loyal, law-abiding, God-fearing Nation.

"HEBER J. GRANT,  
ANTHONY W. IVINS,  
CHARLES W. NIBLEY,  
*First Presidency.*"

## HAVE NOT CHANGED

Since the publication of that which I have just read it would appear that conditions have not changed for the better.

Another period has arrived when the people of the United States are to elect men who are to represent them in both legislative and administrative branches of the government, both state and national; a time when the citizenship of our country are to exercise this divine right of franchise. If reports which come to us are true, vast sums of money are being collected to be used for the purpose of influencing the vote of the people in favor of one or the other of the great parties that are striving for the control of government. We are told that the expenditures will be limited to eight millions of dollars. We are also informed that this limit may be greatly exceeded. Can it be possible that we have reached a point in our history when the ballot, this sacred heritage which has come to us from our fathers, has become a thing of barter and trade, that it can be purchased with money? Are the liberties of the American people on the auction block to be sold to the highest bidder? Have we lifted up a golden calf (as ancient Israel did) to which the American people are commanded to bow down in worship? God forbid.

To my mind the man who would sell his vote for money should forfeit his franchise forever. Is the man who sells his vote less guilty than the man who tenders money for it? Is he who tenders money less guilty than the individual who, having knowledge of the crime, enters no word of protest? I cannot shift the responsibility from one to the other. All are equally guilty.

Is it possible that during the last ten years lawlessness has increased in the United States until statistics show that we are the most lawless civilized nation in the world? Only yesterday the public press, our own press, declared that a large number of policemen in the city of Philadelphia, "the City of Friends," a city established under the religious impulses of one of the most devout sects of the world, the city of my mother's birth, the city that provided the men under whom my early life was tutored, that these policemen, chosen to protect the people from the acts of lawless men, are under arrest charged with levying tribute on gangsters of the underworld for protection guaranteed them by the police who were under oath to bring them to justice. From the halls of Congress to the town constable fraud in public life has found its way.

## CONDITION NOT HOPELESS

Do not understand me to infer that the condition of our country is hopeless, or that money has not its place in human welfare. My remarks have no application to the high-minded, honest, capable men who are engaged in public life, and there are many of them in both national and state affairs. I believe in the soul of the American people and that they will rise in their majesty when the truth becomes known and drive dishonest men from the temples of justice. Lincoln said:

"Let the people know the truth and the country is safe." The trouble is that it is almost impossible to get the truth before the people.

In every state in the Union, in every county in these states, there are men who live above this criticism, patriotic, true Americans.

Do not understand that I decry or under-estimate the vast good that comes to humankind from the use of money and the proper acquisition of it through industry and economy, but when it is used to corrupt the politics of our country, to purchase the honor of men, the virtue of women, or to interfere with and influence the public mind away from the paths of justice and righteousness it then becomes the "root of all evil."

I would not for earthly gain alienate the friendship of the many friends which I have and through acquaintance with whom my life has been enriched. They are among Catholics, Protestants, Jews and people professing no affiliation with the church. They are in all political parties; men whom I love because of their manhood and Americanism. I am not talking politics. I have no candidate, no political interests at stake. I am speaking directly to the people of the Church of which I am a member. It is my duty, as a shepherd of the flock of Christ, to warn them of the danger which threatens; and if I fail in my duty and the danger comes upon them and they perish, the Lord has said that he will require their blood at my hands, and at the hands of every other shepherd of the flock, who, knowing his duty, fails to perform it.

#### THE MORMON PIONEERS

It was the impulse of religion that brought the Mormon pioneers to these valleys. Among them my early life was passed. It was their example and teaching which fixed in my mind the ideals that have governed my life, in both religious and civil affairs. They taught me that an office-seeker, whether for political or church advancement, was a dangerous man. They taught me that offices of trust should seek the man and not the man the office; that men of unquestioned integrity should be selected for public trust.

Profoundly religious, they taught me to hold in reverential respect the religion of other people. They taught me that the institutions of my country were of greater value than human life, and should be upheld and defended against all enemies, be they foreign or domestic. They were not egotists, these men among whom my youth was spent, whose life was confined to their own restricted environment; they understood the past, they lived for the present and saw the future. They knew that other men found the Lord, if they sought him, just as they found him here in the solitudes of these everlasting hills. They were not Pharisees who magnified the faults of others while blind to their own imperfections, but men who acknowledging their own weaknesses, spread the mantle of charity over those of their fellows. They were not men who sought the downfall of their neighbor that they might rise to greater heights, but just brave, God-fearing men who knew that

the Lord was knocking at the doors of the hearts of all men, and that if they would only keep the latchstring on the outside, as it always hung on their cabin doors, the Lord would come in and bring peace to their souls. They were men who walked in the old paths, the paths which our Lord and Master had marked out for us, and which, if we follow them, will lead us back into his presence.

#### TO THOSE OLD PATHS

It is to these old paths, my brethren and sisters, that I call you back; not to endure the hardships which they endured; not to cut the grain which grows in your fields, with a sickle, and to thrash it with a flail, as I have done; not to cut the hay which grows in your meadows, with a scythe, not to study your lessons by a tallow dip or a pine knot, as I have done, because there was nothing better to be had; not to print your daily paper on a handpress, or travel to conference with an ox-team, as many of your fathers and grandfathers did. Progress and development which have come to the world during our life-time have made these things obsolete, and we do not desire to call them back. But the truth does not change with time. It is always the same. The same obligations of righteousness, justice, mercy and charity which have been in force from the beginning are still in force. There is no other path that will lead us back to Christ our Lord, for he is the light, the life and the way, and it is his word that I have quoted to you.

Now, my brethren and sisters, you who familiarize yourselves with existing conditions know that I have not exaggerated or over-estimated the danger which threatens us. The cure is so simple and so easy, it is strange that we do not readily find it—just to return to obedience to the word of the Lord, just to walk in those old paths of righteousness that never change. If we do so they will lead us back into the presence of God our Father, where we will be crowned with glory, immortality and eternal life.

I pray for this, for you, for myself and for all good men and women, through Jesus Christ. Amen.

#### PRESIDENT CHARLES W. NIBLEY

It is always a refreshing sight to witness the large congregation of Latter-day Saints who regularly attend these conferences—men and women who come filled with a determination to serve the Lord and to help build up his kingdom; who know in their souls that the Lord has spoken in these last days through his servants, that he has revealed his will through the ministration of holy angels, heavenly beings, and that he has established his priesthood in the Church with divine authority to give guidance to the people.

I endorse most heartily the remarks of our President, Heber J. Grant and President Anthony W. Ivins. They are for our benefit and our blessing if we will follow them. I am always glad to report that the Church is growing, that it is increasing in numbers; and I believe that

we as a people are increasing in faith. We have heard from the President as to the good work you are performing in the building of meeting-houses and the amount of tithing of the Church that has been contributed for that purpose. A people no more numerous, no more rich than we are, who will contribute more than two million dollars a year for the building of meetinghouses have a whole lot of good in them. The Latter-day Saints believe their religion after all. We do not practice it as we should. We are not perfect by any manner of means. But we and our fathers before us are of those who have listened to the voice of the Spirit and are really converted to the truth.

#### A MORE LIBERAL FEELING

During the last week or two I have been away in the Northwestern States mission, visiting with President Sloan, and I have noted with great pleasure the growth and development of the work in that section of the country. I have noted, too, the growth of a more liberal feeling among the people towards the Latter-day Saints. I might almost say there is a spiritual awakening; for in Idaho the governor of the state and other officials in their remarks, made plainly manifest that they desire spiritual thought, spiritual teaching, in connection with their schools and colleges. They said that these things were lacking and they were glad to see that in that state our Church was fostering spiritual development, spiritual thought. Not only is it true in that section of our land, but I think it is true in all sections of it. People are beginning to learn after all that the material alone is not sufficient, and that they must turn unto God.

As we have heard, the Lord has declared that the people, if they are to be maintained on this land, must be a people who will serve the God of the land, who is Jesus Christ. And I believe that slowly and gradually there is a more liberal spirit growing among the people, with an inclination in their hearts towards the things of God. The Lord will bring testimonies which will foster this feeling. After the testimony of the servants of God comes the testimony of earthquakes, the testimony of the sea, heaving beyond its bounds, through perhaps the force of terrific winds; the testimony of destruction here and there. These I believe will be more manifest and will more and more bring the people to a realization that they of themselves are powerless, and that they must depend as a people and as a nation upon God.

#### NOT SO FAVORABLE

We are delighted to know that neighbors feel so well towards us. But I want to remark here, my brethren and sisters, that they have told us things not quite so favorable, even material things. They go around through our country (and there will be tens and hundreds of thousands of tourists in the next few years, traveling all over our country, north and south) and they see in some of our villages and towns the poorest kind of fences, the worst gardens, decaying orchards and an abundance of weeds, which they ought not to see at all. We

should improve and beautify Zion, so that people can say that the Latter-day Saints are forward-looking, up-to-date people; and that they have their homes, their gardens, their fences, their orchards and all pertaining to them as spick and span as you could find anywhere in the country. That ought to be, but it is not so yet. Therefore, you sisters, get after your husbands to take up or to do away with the old pole fences and put something else there that looks a little more respectable and modern.

#### THE CALL FOR MISSIONARIES

The favorable sentiment prevailing throughout the country concerning the Latter-day Saints calls for more missionaries. Missionaries are wanted everywhere. You bishops of wards and presidents of stakes, do you hear me? All over the Church the call is to you for missionaries and still more missionaries. Write it down and do not forget it.

#### DREAM MINES

We have letters coming to us in the President's office concerning mining and mines, and among others, "dream" mines. Too many of our people, after thirty or forty years experience, are still foolish enough to invest money in "dream" mines. If there is any man here or anywhere who will tell me that a "dream" mine has ever made money or is a success financially I would like to be informed of it. I have never heard of it.

#### SPEND YOUR MONEY WISELY

So our advice to our people now, as it always has been, is to spend your money wisely, not foolishly. Build up and beautify the country; beautify your homes. Spend your money where you know it is going to do some good. But mining, as President Young said in his time, is for those who understand it. Of course mining is good business. We need the metals, gold, silver, iron—they are all good. But if you have a farm, you tend to your farm. If you are in the dairy business attend to that. Build that up. Do not go speculating in something that you know nothing about; you are apt to lose your money every time. I speak from experience, for I have lost some myself, though not much; I was rather cautious, being born Scotch, and did not venture too much. But I lost what I did venture in mining.

I remember talking to Philo Farnsworth at least forty years ago, he was a successful mining man at that time; and I said:

"Philo, I am thinking of investing in a mine out at Baker City (where I was then living); what do you think about it?" I told him of the kind of mine it was represented to be.

He said, "Well, if you want to gamble, it is all right. But if you really want to gamble find a faro game. There are only fifty-two cards in a deck, so that in a faro game you have one chance in fifty-two,

because you might hit the right card and there are only fifty-two of them. But in the mining game you have one chance in a hundred."

I took his advice and stayed out of mining. And so, I repeat, let mining or other business that we know nothing about alone, and especially "dream" mines. It is simply a wild dream, and you had better let it alone.

#### PEACE IS COMING

The winter is coming on, my brethren and sisters. Always we have men out of employment. Let me call the attention of the bishops of wards and presidents of stakes, the leading men of means in the communities, to the importance of trying to provide employment in all your settlements, towns and cities, to help those who are out of employment. Provide work for them if you can. If each one would try to help his neighbor a little, help his brother, we would be a better community and there would be more satisfaction and peace in it. That struggle for peace down through all the ages, which has been sung about, prayed about and prophesied about, is coming still. The world is getting nearer to the millennium. There may be terrible catastrophies, terrible judgments, wonderful things coming upon the earth after the testimony of the elders; but peace also is coming. Our nation is striving for it. Other nations of the earth are signing up contracts, which may not amount to so much now, but it is all in the direction of peace, and I believe that the time will actually come when men will beat their swords into ploughshares, and their spears into pruninghooks, and nation will not take up war against nation, neither will they learn war any more. That time is coming, that blessed time that Burns, the poet, 150 years ago sang of when he wrote:

"Then let us pray that come it may  
As come it will for a' that—

\* \* \* \* \*

That Man to Man, the world o'er,  
Shall brothers be for a' that!"

Amen.

The congregation sang the hymn, "High On the Mountain Top."

The benediction was offered by Elder Joseph F. Merrill, Superintendent of Church Schools.

The conference adjourned until 2 p. m.

#### AFTERNOON MEETING

The meeting was opened promptly at 2 o'clock p. m. by President Heber J. Grant, who announced that the congregation would sing the hymn, "Redeemer of Israel."

The opening prayer was offered by Elder Nathan Ricks.

A solo was sung by Mrs. Mamie Stark, "My faith looks up to Thee."



**ELDER HUGH J. CANNON**

*Former President of the Swiss and German Mission*

It will not be possible, my brethren and sisters, to describe my feelings in being called thus suddenly to address this vast congregation. I sincerely pray that the Lord will illuminate my mind while I occupy this position.

As President Grant stated, I have returned rather recently from presiding over the Swiss and German Mission. I can report conditions in that field as being very favorable. It is true the people are not flocking to the Church in such great numbers as came during the distressing years immediately succeeding the war, but still we are making very satisfactory headway there, and the members of the Church are faithful. I think it would not be possible to find anywhere a body of saints who are more exact in the payment of their tithes and offerings than are the Swiss and German people. It would not be easy nor perhaps possible to find a people who are more willing to contribute to the missionaries. Some of the things which we see there are extremely touching. My heart has been made to rejoice, and still it has caused a feeling of humility to come over me, when I have witnessed what our members and friends are willing to do for those who come into their midst to preach the gospel. It is not an uncommon thing for members of the Church to share their last crust of bread with the missionaries. I have known of cases where men and women have sat up all night in chairs so that the elders might have a comfortable bed in which to sleep. That spirit is broadcast among the German-speaking people, both in the Swiss-German and in the German-Austrian missions; and when we see their fidelity, their faith, their willingness to do for us, naturally it is a spur to our missionaries to do the very best they can.

The elders laboring in those fields are sincerely anxious to spread the gospel truth. I have been impressed with the quality of our representatives who have come out into the world. Of course I am better acquainted with those who have come to the particular field where I presided. They proved to be a very faithful and devoted band of brethren, willing to give their all for the advancement of truth. In my opinion there is a noticeable improvement in the quality of missionaries now going into the field, and this thought has impressed me very deeply: the better educated the missionary is, speaking generally, the more faith he has. We have had quite a number of men in the field who were college graduates, men who have taken their degrees from the Universities of the State and of the Church, and those men, I can say, without an exception, were unusual missionaries. It was from their ranks very largely that district presidents were chosen. Naturally this was not always the case, because sometimes, while they had the education, they did not have the gift of handling men as did some others who had not made quite so much progress along scholastic lines. But

those who had taken their college degrees were a very fine body of brethren. So I have come home prepared to recommend to all our young boys that so far as possible they should finish their university work, though not necessarily before they go on missions. Sometimes it fits into the scheme of things better if they go before they have finished, but I think our young men should have the ambition to graduate from our universities, or at least go as far in educational lines as it is possible for them to go.

I am impressed, as has already been said, with the excellent quality of the men who go out, and impressed also with the sacrifice which their parents are willing to make in order to keep them in the field. I recall now a mother whose letter to her sons was shown me. It was my practice to write twice a year to the parents of the missionaries in the field. One couple had two sons there, one already a district president, the other subsequently to become one. I wrote complimenting them on the character of their sons and telling of the splendid work they were doing. I saw a letter from the mother written to her boys in which she said, "When Brother Cannon's letter came I was washing. I was tired, and felt as though I could not possibly face the duties that were upon me. But when that letter came I went into the other room and read it and re-read it and cried for pure joy."

"That is a feeling which people in the world cannot understand, how a woman can cry with joy because she, in connection with her husband, has to send her sons about seventy dollars a month and be deprived of their association and the help which they could give on the farm. But she did cry and it was for pure joy. We who have had similar experiences can understand her feelings. All who are here know that her joy was genuine and real. Many cases of that kind might be related if time permitted.

Our missionary boys are hedged about here at home, they are watched over with the utmost care as they grow to maturity. Then they go out into the world, many of them to countries where alcoholic beverages are almost as easy to obtain as water, and yet these boys do not drink. They are surrounded by men, and in this modern age, by women, very many of whom use tobacco, still these boys do not smoke. They come in contact with people whose moral ideals are not high, men and even women who do not look upon virtue and morality as we look upon it. They are shining marks for the dissolute, for the wicked, for those who would lead the servants of the Almighty astray; and still they remain pure and clean and come home with heads erect, able to look any man, any woman, any child in the face. That is the character of missionaries with whom it has been my privilege to labor.

I should like to say a word or two about the missionary after his return. While he is in the field he is watched over by his mission president and by his district president. His parents, his bishop, perhaps the president of his stake, are writing letters to him, urging him to do right. They are praying for him. He is engaged in his Master's service. He realizes that he is no longer representing himself, but is

representing a great cause, and he feels ashamed to do things which are wrong. He is careful, is humble. His whole thought is concentrated on righteousness and he learns to live it. Then at the end of his mission he is released to come home. You know what happens. The bishops, I am sure, do all they can to find a place for him. But it is often a fact that this boy who has been the biggest figure in the circle which he occupied, after his return, drops completely into the background, too frequently out of sight. I haven't any criticism to offer to the officers of the stakes and wards. I know from experience how difficult it is to find employment, either secular or in a Church capacity, for this army of men returning from the mission field. It is not always easy, sometimes not possible, to put them into positions of responsibility. But I do think they are deserving of all the thought and care and attention that we can possibly give them. There is a reaction, a relaxation, when they are released. Perhaps many of you know how it is to be engaged in active service and then all at once not have anything to do. You frequently have that experience right here at home. When you have had a difficult task to perform, a sermon to deliver perhaps, which weighed heavily upon your mind and frightened you, a spirit of relaxation came over you when that work was done. That is the situation with our missionaries.

I had a young man in the field say to me once, "If I ever get into serious trouble it will be on Tuesday." I was a little surprised at the statement and asked, "Why?" He said, "Because I am keyed up the latter part of the week. Knowing I have to speak on Sunday, I am humble and prayerful; I plead with the Lord to help me with my work, that it may be done well, and then on Sunday night after that sermon is finished I am inclined to relax. Monday finds me completely relaxed, and after Monday night or Tuesday I am the weakest that I am during the entire week. After Tuesday I begin to worry about Sunday again."

This, in my judgment, illustrates the general condition of our returned missionaries. They are relaxed. They often feel, and of course improperly, that they are no longer representing a people, but are merely human individuals, simply units in the Church, and what they do will not reflect serious discredit upon the Church. That splendid and sustaining thought which was with them during their missions, that they must be true because of the Church, leaves them when they return home.

I would like to suggest to parents that when your boys come home you do not feel that their feet are safely anchored to the rock of truth, but feel that they need your prayers just as much at home and perhaps more than they did in the mission field; feel that you should watch over them, talk with them and plead with them just as much as before they went, or during the time they were absent. I may take an exaggerated view of this matter, but it seems to me that the returned missionary is one of the biggest problems the Church has before it. I would not infer that any large percentage of our missionaries go

astray. That is not the case, but if we take time to consider the matter, we will see that more of them become careless after they come home, a far greater number, than do wrong in the mission field. The percentage of those who fall into serious transgression in the mission field is very small, almost insignificant. Of course it is larger than it should be, for as long as one man goes astray the number is too large, but in this particular we have little cause for concern. At home, while the number of delinquents is not extremely large it far exceeds the delinquency abroad. And so I say in behalf of the returned missionary, to bishops and ward and stake officers, to those who preside in quorums, and particularly to parents, watch the returned missionary, try to make him feel that there is a place for him, perhaps not a place where he can preside, but that there is a place in the gospel of the Lord Jesus Christ here just as much as there is abroad. He comes home full of faith, bearing testimony that he knows this message is true, and he does know it. I have heard boys say that they know just as well as the Prophet Joseph knew, that he saw the Father and the Son. They do not understand the gospel as he did; they do not comprehend its real significance as did the Prophet, but the knowledge of its divinity is theirs. So I pray for them and pray for us all, that we may understand the magnitude of this great work which is entrusted to our care, and I do it in the name of Jesus Christ. Amen.

### ELDER DAVID A. SMITH

#### *Of the Presiding Bishopric*

I have been very much interested in the remarks of this conference thus far, especially those referring to the Word of Wisdom and the training of missionaries. Last week more than sixty young men and women left the Missionary Home for the mission field. During one examination period, the Word of Wisdom was discussed, and from the statements made it was apparent that such teachings have had a guiding influence in their lives. One young lady, a mere slip of a girl, made this statement: "The Lord cannot work with those who are unclean mentally or physically." Living according to the teachings of the Word of Wisdom gives us a fitting background to prepare us to receive his blessings. I am afraid there are a great many of us who have not learned this one lesson; it is not a new doctrine, but is embodied in the teachings of the Savior and the apostles of old. We read in I Cor. III:16, 17, 18:

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise."

If we could be so impressed with these thoughts that they would always be manifest in our thoughts and actions, our faith would be increased and our labors extended to the benefit not only of ourselves

but our associates and fellow Church workers. Has it occurred to us that perhaps many blessings needful for our welfare are withheld from us? The Lord has commanded that we support the laws of the land because the constitutional laws of the land make us free. In the days of Kirtland, the Lord said he was not well pleased with many who were in the Church.

"Were it not for the transgressions of my people, speaking concerning the Church and not individuals, they might have been redeemed even now.

"But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, \* \* \* and are not united according to the union required by the law of the celestial kingdom."

Are we as individuals seeking to be united as a Church? Are we exemplary in our teachings by word of mouth and in our actions? We need only to look about us to see on every hand a tendency to break the Word of Wisdom. Perhaps as individuals we feel that because we are trying to live according to this law we are meeting the requirements of the law, but to those who have received the priesthood comes also a responsibility of not only complying with the law as individuals but of laboring unceasingly with those who are careless or indifferent, for Zion cannot be built up unless it is by the principles of the law of the celestial kingdom. Let us remember that we are "temples of the living God" and that God cannot work with us when we are unclean mentally or physically.

The Word of Wisdom makes this clear to us and offers a most wonderful promise, "adapted to the capacity of the weak and the weakest of all saints who are or can be called saints," and we are assured that through obedience we shall be made strong, mentally, spiritually and physically. Let us study it and so apply its principles in our daily lives that the influence thereof will be felt throughout the land. Sometimes we become impatient because the results we hoped for are not apparent immediately; sometimes in our zeal we make mistakes of judgment—it may be in business matters, our farming operations, or in the conduct of our community affairs—if we are living according to the laws of God we shall have the spirit of discernment and under the guiding influence of that spirit will find that such experiences are as bread cast upon the water, for after many days we shall find it to be a blessing, "for the Spirit of God knoweth the things of God and the spirit of man knoweth only the things of man." When we learn as a Church to apply these teachings, we will overcome such difficulties, and happiness will be our lot; for we shall do away with fault-finding, contention, and indifference, and in the spirit and power of the holy priesthood we shall lend a helping hand to those who find it difficult to meet the requirements of the laws of God, especially the young men and women who are now living in an age of freedom, more so than in any other period of the world's history. The Lord never intended that they should not have pleasure, for "man is that he might have joy"; that their enjoyment might be wholesome it is necessary that they be properly guarded, for "truly the light is sweet, and a pleasant thing it

is for the eyes to behold the sun." We sow the seed in the spring-time but know not what the harvest will be in the fall; the result is generally measured by the faith, the diligence, and the labor we put forth. This has always been the law and will be until the purposes of the Lord are fulfilled. A writer of the Old Testament expresses the thought beautifully as follows in the 11th chapter of Ecclesiastes:

"Cast thy bread upon the waters: for thou shalt find it after many days.

\* \* \* \* \*

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun:

"But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity.

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.

"Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity."

That we may more nearly meet these conditions a re-adjustment has been made in our priesthood and recreational activities. The Sabbath morning—the beginning of the Sabbath Day—has been designated as the study and recitation period for religious exercises. During the Sabbath School period we should be free from cares, our labors should be put away and our hearts turned to the things of God. Provision is made that from the oldest to the youngest all may come under this influence; the whole family may go in a body and find spiritual activity suitable to their age and condition in life, with the influence of the priesthood of God the controlling power.

Tuesday night has been set aside as a time for planning and reporting on priesthood, Church, and community activities. It is desirable, therefore, that each person holding the priesthood, whether a deacon or a high priest, have some specific work assigned to him each week, "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence."

I thank the Lord for a testimony of his Gospel, that I am permitted to labor in his great cause in authority of his holy priesthood which has been conferred upon me through his authorized servants. I rejoice in this work and in the opportunity I have of working with you in the furtherance of his Gospel. May we ever seek to keep his commandments and strive earnestly to do our part, that we may magnify our calling, is my prayer, which I ask in the name of Jesus Christ. Amen.

## ELDER REY L. PRATT

*Of the First Council of Seventy and President of the Mexican Mission*

I sincerely trust, my brethren and sisters, that I may be inspired by the Lord, and to that end I ask for an interest in your faith and prayers.

In the missionary work in which I am engaged it is always refreshing and is a very great inspiration to us to come to conference and to get into contact with the body of the Church and its leaders. You realize, my brethren and sisters, that frequently for six months at a time we are on the firing line. We are away from the wards and the stakes with their activities, and out of contact, except of course by correspondence, with the auxiliary organizations of the Church and that which is going on at home. Therefore, I say again it is refreshing and inspirational, and I think is of great benefit to the work that we are endeavoring to carry forward, that we should assemble with you in conference. I thank the Lord for this privilege.

I feel especially thankful to the Lord today for my membership in this Church. I feel especially thankful to him for the assurance that I have in my heart that the gospel is true. I thank the Lord that I am not in doubt, for I find a great many people in the world in doubt concerning the means and the way of salvation. I wish to bear you my testimony that I do know that the gospel of Jesus Christ, which is the power of God unto salvation, is restored to the earth in this day and age. I do know that the Lord spoke to Joseph Smith and that he raised him up and made of him a prophet through whom he effected this great restoration.

I sense the responsibility of preaching the gospel of salvation unto the children of men, for as I peruse the scripture I find that it is the intention of the Lord that the gospel shall be preached in all the world for a witness unto all nations, and he has decreed that it should be before he should come again to earth. That responsibility rests upon us as a Church. Those who hold the priesthood hold it for the purpose of administering in the things that pertain to the salvation of the children of men, as well as themselves.

I rejoice in the faithful labors of the missionaries who are sent into the field. It is marvelous to me as I contemplate that year after year we keep up the great force that we have out there; that the brethren at home are able to find the young men to fill the vacancies caused by the release of those who are in the field. When I contemplate the conditions of the world today and the environments that encroach upon us as a Church, the evil if you please (not all that is in the world is good—and there are many temptations that our young folks are beset with in their working hours and in their school life and everywhere that they mingle), I marvel that out of this comparatively small body of people, when you come to compare it with the world at large, the Lord is able to select and send out that great number of young men and young women who are worthy to bear his name and to preach the

principles of the everlasting gospel to the people of the world. They do not all come prepared, my brethren and sisters. They are not all versed in the scriptures. A great deal of the teaching they have received at home has been along lines that do not particularly qualify them for preaching the gospel. But they come with faith in their hearts, they come with a desire to serve, and the vast majority of them come with a strong testimony that the gospel is true; and they teach it from that standpoint. They teach it as though they know whereof they speak. They have faith that the principles of the gospel that they are sent to teach are indeed true and a means of salvation unto our Father's children.

We have, my brethren and sisters, a message of repentance to declare to the world today. I rejoice in the teachings of this conference so far, and in the not uncertain terms in which we as a people have been made to know the dangers that beset our paths, and the certain call of repentance that has come to us. I feel that we should look things squarely in the face as they exist in the world today and not let ourselves sleep in the idea and the thought that because we are members of the Church we are safe, or that because we are prosperous all is well.

I have rejoiced in the report of the President of the Church today regarding the great prosperity that is attending the Church, making possible the great building campaign that is being carried on. But there are other things in the Church, my brethren and sisters, that touch our lives and we should look to them as well, for the Savior said:

"For what is a man profited if he shall gain the whole world and lose his own soul?"

And again when the disciples asked him which was the greatest in the kingdom of heaven, he placed a little child in their midst and said unto them:

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Become converted to what? Speaking in a large sense, converted to the fact that God is, that Jesus is the Christ, the Redeemer of the world; converted to that extent that we can exercise an implicit faith in God and in the saving principles of his gospel that he has restored to the earth for our benefit and for our good and for our salvation. Specifically it means, being converted to the gospel. Are we as a people converted to the necessity of living the Word of Wisdom? Except we become converted sincerely and in the same spirit that a little child is converted and is humble and receives without qualification the teachings of his father—unless we become so converted to the Word of Wisdom and the principles of honesty, of justice, of brotherly kindness, of love and of tolerance towards all men—I fear we are still barring ourselves from participation in an ultimate exaltation in the kingdom of our Father in heaven.

I deplore the fact that there is evil existing, but I cannot ignore it,



my brethren and sisters. This evil, thank the Lord, does not exist to the same extent among those who are members of the Church of Jesus Christ as it exists in the world. We find unchastity, immorality, lack of temperance, lack of reverence for God, or for man, or for law. We find men imbued with the idea that all is right if they can get by with it. But it is not, my brethren and sisters. The Lord will not be mocked, and he has given us a plan which he expects us to live up to. I pray to him that I may be sincere all the days of my life. The greatest anxiety is that I may not falter by the wayside, that my faith may remain firm and that my testimony may grow and be strong; and after that I pray for my loved ones. I have passed through peculiar experiences in my life and have met sorrow by reason of having to lay away my loved ones. But as I contemplate those who have gone to the great beyond in their innocence I would ten thousand times rather that they should all go than that they should make shipwreck of their faith. What would it profit me if they were to gain all the wealth of the world or all the education in the world or all the honors of the world, and lose their salvation in the kingdom of our Father in heaven? It would bring to me only sorrow.

I rejoice in the testimony that I have of the gospel and the opportunity that has come to me to labor in the ministry for those who are in darkness. My heart goes out to our Father's children who are in the world. I do not censure them because of the conditions which I have explained; I only feel sorry for them and have an overwhelming desire to carry to them the uplifting principles of this great gospel, and to carry them in such a way that my testimony might carry conviction to their hearts that they are true. That is the greatest desire that I have in the world.

In my ministry I have tried to imbue the young missionaries who are laboring with me and who have labored with me in the past, with this thought, that if they will take care of the work in the field and labor for the uplift of our Father's children they need not put in any time worrying about what kind of an impression they will make when they come home. Something has been said here today concerning the danger that besets the missionaries upon their return home, and the thought has been voiced that some provision should be made to give them something to do in the Church. I have tried to impress them with the idea that the Church is very well officered and very well manned, and perhaps there may be no available place for them even as officers in an auxiliary organization when they get home. I try to impress upon them the idea that the Church is very much in need of honest good members. No one can deprive them of being that no matter how little they might be called upon to do. They can labor zealously in keeping the commandments of the Lord. They can set examples worthy of imitation. They can bear their testimony to their fellow men. They can put themselves in a position to be useful. And even in the auxiliary organizations, as I have observed them in the little contact I have had with them, one of the crying needs is for good

membership. We are pretty well officered, but we need one hundred per cent good membership in all of these auxiliary organizations of the Church, and each missionary who goes home is qualified, if he will but continue in the spirit with which he has labored out there, to be a splendid member in any organization in the Church or in any society that is uplifting in the world.

May the Lord bless us and help us to understand our duties in the Church and help us to perform them faithfully, is my prayer in the name of Jesus Christ. Amen.

## ELDER JOHN WELLS

### *Of the Presiding Bishopric*

There comes to my mind a little couplet that I learned as a child:

"Lord, how delightful 'tis to see,  
An whole assembly worship thee."

We who are here this afternoon have come, I believe, with the desire and purpose to worship our Father in humility. No one could be in a meeting of this kind without being deeply impressed with the spirit and power that is here; without being impressed with the counsel, advice, and testimony that have been given regarding the progress of this great Church of ours.

I want to add a little to what my brother has said concerning those missionaries who return home. I called attention to this matter at one time when I was attending conference in a little town in Southern Utah, because I knew of two cases that had happened there, those of a young man and a girl who had returned home. They had been busy, active, laboring vigorously, doing their best work at the end of their missions, and then came home and almost dropped out of sight. A bishop came to me at the close of the meeting and said: "It has never happened in my ward. I have been a bishop for fifteen years. Yes, we have had missionaries out all the time, more than the average share, and we are proud of that too. No boy or girl has had to go out of this ward to find employment, even in spiritual duties." He further said: "When a young man comes home, if I have time, and I find it mostly, I meet him at the station with his parents and get acquainted with him, and I invite him to see me as soon as the greetings of his family are over. I talk to him about his spiritual viewpoint, and his testimony. I inquire of him what he would like to do in the ward. I try to see that he gets that which he likes to do. I do not give him the chance to take things easy or become lazy in the Church. After that if anything happens that he does not get employment, then we all interest ourselves in him, high councilors and bishopric. We never rest until that young man is employed, for his spiritual growth depends upon his temporal well-being." I was glad to hear this.

Yes, we are here today to be taught, to be reminded, to be encouraged. I have a few thoughts concerning a somewhat old subject.

I labor, as you know, in the office of the Presiding Bishop, and there constantly is the application of the law of tithing, that great revenue law. So much superior to that of the world that the world would like to copy it. They make efforts now and again to do so. In their efforts they fail after a while, I notice, because they have not found the people who could handle their tithes. They lack that glorious revelation and belief in it that was given to the Prophet Joseph Smith in 1838, telling the Latter-day Saints that they should pay one-tenth of their interest annually.

I attended a stake conference a short time ago and listened to an interesting discourse on the application of the law of tithing. The speaker stated that a young couple had called upon a certain bishop and applied for temple recommends. The bishop, in a fatherly manner, asked them how long they had been employed at a salary. They replied from two to three years. Then the bishop reminded them that they had not paid any tithing on their earnings. This brought tears to the eyes of the young woman, but the young man said, somewhat defiantly, to his bishop: "I don't see what difference tithing makes anyhow." It set me thinking all the way home: does not tithing matter much anyhow? The law of tithing was revealed in these latter days to the Prophet Joseph Smith, by which means are provided for the support of the Church. It is a voluntary offering. The obligation to pay tithing is a personal one and should be rigidly observed by every Latter-day Saint who is blessed with an income.

I read some years ago in one of the early Journals of Discourses a sermon given by the late Elder Franklin D. Richards, at Logan, when, in urging a better observance of the law of tithing, he stated that every law of the gospel had its particular blessing, and that he had in his possession a receipt signed by the Prophet Joseph and the tithing clerk, which stated that "Franklin D. Richards, having paid his tithing in full to date, is entitled to the benefits of the baptismal font in the Nauvoo Temple." So it appears that in the early days of the Church it was necessary that those who were privileged to enter the house of the Lord should be full tithepayers. Without this law temples could not be built and maintained; colleges and seminaries would be closed; the large sum provided toward the erection of meeting-houses and other buildings could not be paid; the liberal aid toward the support and maintenance of the stakes and wards could not be provided; the missionary work of the Church would be curtailed or abandoned; hospitals, where hundreds of the poor of the Latter-day Saints are treated annually at the expense of the Church, could not continue this service; the poor, the aged and feeble could not be provided for. So I think the payment of tithing matters a great deal. Without the tithes the Church would be like an automobile without gas, a street car without electricity, a railway engine without fuel.

Some time ago a prominent man in the state of Texas, not a Latter-day Saint, who sincerely believed in the payment of tithes, wrote

to the Presiding Bishopric, asking if there were on record information to show how many men over the age of sixty-five, who had been consistent tithepayers, had become dependent. This information was secured from several stakes. Of 332 over the age of sixty-five, 274 were and had been consistent tithepayers, and were self-supporting. None was drawing assistance from the Church or from charity organizations. This indicates that when a person observes the law of the tithe he accumulates and provides a surplus for old age and does not become dependent. Tithe paying will never impoverish anyone.

There are many other benefits that will come to those who will observe this law. It will train men and women to be generous; it will develop character; it will strengthen our faith, for faith comes only by works. It will teach obedience. It will add to our testimony; and after all isn't it worth something to have a testimony that the gospel has been restored; that Joseph Smith is a prophet of God; that the priesthood has been given to men in these latter days, and that the Church of God has been established to bring about our Father's purposes?

Tithing is a debt, not a gift to the Lord. "The earth is the Lord's and the fulness thereof." For the use of his property he requires from his people 10% of all their interest annually. That 10% is not ours to use. Let us pay our tithing not with the expectation of an increase in worldly goods, but as a privilege, to help the work of the Lord. Let us do it cheerfully, feeling that we have been blessed with the privilege of helping in his great latter-day work.

It is characteristic of most men and women to harbor good intentions, and we should always encourage good intentions and good ideals and purposes, but it is better to put one of these into operation than accumulate ten of them. The tithing one intends to pay next year, or the resolve to pay tithing in the future, is not nearly as good for character building as a payment actually made. In order to avoid the temptation to use the Lord's money why not pay our tithing at regular intervals during the year, once a month or oftener if necessary.

I appeal to my brethren and sisters to get into that habit and to teach our young people in our homes to observe that law in their childhood and youth, and get the habit of tithe-paying. Go home with a determination that at regular intervals, not at the end of the year alone, we will examine and find out what we owe the Lord, and pay it. I have always admired the statement of the late Bishop George Romney. I used to receipt him for the tithes he paid into the office of the Presiding Bishop. He came in regularly every month with a good-sized check. He was a large tithe-payer. He said to me one day, "I do not know whether I could gather up enough faith to be absolutely honest with the Lord if I left all my tithing until tithing settlement. I might get into the habit of seeing how little I owe the Lord and not how much. So I balance up with him every month, and that is the first check I pay out each month."

Three months from now the bishopric throughout the Church will

announce the time and place for the annual tithing settlement. All Latter-day Saints who have some income are invited to meet in privacy with the bishopric of the ward as common judges in Israel, so that they may examine their tithing record and declare to the bishopric whether it is a full tithing or not. Thousands will accept this invitation and will go gladly because they have observed this law. Many others will go with excuses and regrets and promises to do better in the future.

May we at this season of the year, as officers and members of the Church, observe the payment of our tithes and offerings, teach it in the quorums and classes of the priesthood, so that all the blessings which the Lord has promised his people through the observance of this law may be ours and this goodly land become sanctified and be in very deed a land of Zion to his people.

I want to bear my testimony that Mormonism as it is known, is the work of God, that the Lord has given me a testimony that Joseph Smith is his prophet, that he came in the dispensation of the fulness of times, bringing the gospel with power and authority to establish it. Ministering angels and glorious beings came with authority and power. Oh, his was a wonderful life! As a lad of fourteen years of age he saw the Father and the Son; at seventeen years of age a holy messenger came and told him what was expected of him; and each year thereafter until he was twenty-two the same messenger saw him and admonished and encouraged him. Then he received the plates, and by the gift and power of God they were translated. When he was twenty-four years of age the Book of Mormon was ready for publication. The same year he received the visit of John the Baptist and of Peter, James, and John, and of others, who gave him power and authority to establish the work of God upon the earth. At twenty-four years of age, or a little more, he had by that same power and authority organized the Church of which we are members. At thirty years of age he dedicated the first temple in this last dispensation. At thirty-nine years of age he had paid the penalty that the world had been hungering for for years, paid for his testimony with his blood. As President Brigham Young said at one time, "Forty-six times was he arrested, forty-six times was he acquitted. It cost his brethren thousands of dollars to keep him alive until his work was done." Yes, he died poor. Great leaders of religious movements usually become rich, but he died poor, too busy, as President Young said, in establishing the kingdom of God, to accumulate wealth. He is the man whom I testify was a servant of God, and I do it in the name of Jesus Christ. Amen.

#### ELDER DAVID O. MCKAY

"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

"For I am now ready to be offered, and the time of my departure is at hand. "I have fought a good fight, I have finished my course, I have kept the faith."

So wrote Paul the Apostle to Timothy, his "son in the faith." Tim-

othy was then at Ephesus, presiding over that branch of the Church. Paul was a prisoner in Rome, possibly facing the death to which he refers when he writes, "I am now ready to be offered." Paul seems to have cherished a warm affection for this young man whom he baptized early in his ministry, possibly at the same time as when he baptized Timothy's mother, Eunice, and his grandmother, Lois.

#### KEEP THE FAITH

The part that I wish to emphasize of this last message to this fellow servant whom he loved may be put in three words: "Keep the faith."

Once before in a letter Paul had urged Timothy to do this very thing—to hold the faith:

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." \* \* \*

"Continue in the doctrine: for in doing this thou shalt save thyself and them that hear thee."

As I have listened to the inspirational addresses that have been delivered during the sessions of this conference I have wondered what message I might give to those who have assembled and to those unto whom you will carry the message. It is an important responsibility, this speaking to a conference of the Church. The time for each speaker is limited, but his responsibility to give an important message is not lessened thereby. Just what this message should be has given me prayerful concern.

I am impressed to give this last message of Paul to Timothy: "Keep the faith." To some of you such an admonition might seem trite, as having very little weight, or as carrying with it but little importance, but as I stand before you today I can think of no better message to give to the people of the Latter-day Saints. "Hold the faith." Keep it. When I say this, I am thinking of young men and young women who are perplexed in their minds about the problems of the day, who are striving to harmonize the teachings of the Latter-day Saint Church with some of the teachings which they are receiving in schools and with some of the condemnatory remarks which are made by their associates. These young men and young women are sincere in their desire to do right and I believe they want the truth, but they are perplexed, they wonder sometimes with Pilate, "What is truth?"

In all these perplexities, in all these wonderings, I would have them anchor their souls with this thought: "I am going to keep the faith, I am going to be true to the faith of my fathers until I have proved beyond a doubt that that faith is not in harmony with truth." And I know the day will never come when a sincere soul can prove that this faith is not in harmony with truth. A sincere soul will find it in harmony with truth, for it is truth.

#### WHAT IT MEANS TO KEEP THE FAITH

What does it mean to keep the faith? It means first, that we

accept Jesus Christ, not merely as a great teacher, a powerful leader, but as the Savior, the Redeemer of the world. Now, there is much associated with that, for I know that many students are reading comments from reputedly great educators who say that in order to be a christian it is not necessary to accept Christ as the literal Son of God, it is not necessary to believe in the immaculate conception, it is not necessary to believe in the literal resurrection from the grave. But he who keeps the faith will accept Jesus Christ as the Son of God, the Redeemer of the world. I would have all men keep that faith. I think it is fundamental to man's happiness, fundamental to his peace of mind. I think it is the cardinal principle of the Church of Jesus Christ. A young man who keeps that faith may not in his heart know that all things which Jesus said are true, but if he holds to the truth of Christ's divinity he will keep in harmony with the Savior's teachings by the spirit of faith. And we walk by faith in this world. We are as the little boy who holds his father's hand in the midst of a great city: the little boy is confused by the din and bustle of the crowd, and realizes that if he breaks away he will be lost and may not be able to get back to his father. While he holds that father's hand, however, he is safe. He has an assurance that his father will lead him back to his home. So it is with the young man who keeps his faith in this latter-day work. There may be confusion around him, his thoughts may be distracted, but he has his hand in that of his Redeemer, and with faith in that spiritual inspiration he will be led into truth, his conscience will be awakened to that great spiritual reality which is around us.

#### MAN'S RELATIONSHIP TO THE INFINITE

Man is a spiritual being, a soul, and at some period of his life everyone is possessed with an irresistible desire to know his relationship to the infinite. He realizes that he is not just a physical object that is to be tossed for a short time from bank to bank, only to be submerged finally in the everflowing stream of life. There is something within him which urges him to rise above himself, to control his environment, to master the body and all things physical and live in a higher and more beautiful world.

It was James Russell Lowell who wrote in his description of that beautiful day in June:

"Every clod feels a stir of might,  
An instinct within it that reaches and towers,  
And, groping blindly above it for light,  
Climbs to a soul in grass and flowers."

So there is in man a spiritual longing, a desire for spiritual communion which attends and which may at all times lift him from that which is physical and sensual to the realm of spirituality.

#### SAFE ANCHORAGE

I believe that in this day we are coming more to a realization of that

great truth. President Nibley referred to it this morning. Young man, keep your faith. Know that the greatest of all teachers, the Perfection of Humanity, the Redeemer of the world, is the only safe guide to all hungering souls. That is what Mormonism teaches. It is not dogma, it is a reality.

Millikan, the great scientist, so wrote when he penned these words:

"The most important thing in all the world is a belief in the reality of moral and spiritual values."

These thoughts I associate with that one safe anchor, keeping the faith; the knowledge that Jesus Christ is the Redeemer of the world. Let neither sophistry nor golden-tongued oratory delivered by men who have lost their anchorage in Christ, lead you away from that truth.

To keep the faith means also to accept the fact that the Savior, a resurrected personal being, has appeared in this dispensation and restored the authority to men to preach in his name, and to officiate in things pertaining to God. That too is a great anchor. Some of the young men say, "We do not know that"; but they believe it, and that belief, with confidence in their parents, with confidence in their own experience, their own feelings, should be sufficient to hold them in anchorage until the real knowledge takes possession of them, as it will. No sincere youth can hold to that truth and live in obedience to what it inspires without receiving an assurance from that spiritual reality that Jesus Christ has appeared in this dispensation. Oh, what that means to an unbelieving world! Who can grasp its full significance? What a revelation to man regarding the Godhead! What it means regarding life after death—the reality and personal relationships after death! What it means regarding God's fatherhood to man and the brotherhood of the human family! All these great questions are involved in that great declaration that Joseph Smith received a personal visitation from the Father and the Son.

#### IDEALS OF OUR YOUNG PEOPLE

Again, to keep the faith means that young men will strive to keep themselves as Paul asked Timothy to keep himself, "exemplary in action, exemplary in conversation, in charity, in spirit, in faith, in purity." Such, also, is Mormonism; and our young men believe in it. Just within the last month, I have read approximately one hundred papers written by as many young men and young women on the subject, "What it means to be a missionary." We asked them to write their own honest thoughts. Parents, I want to congratulate you on the part you have contributed toward the excellency of those papers which revealed a training on the part of these young people that is most commendable. The papers were neatly written. The percentage of misspelled words was small, there was not a page which was blotted, every one was a credit to the writer. But the best part of it all was their statements regarding the ideals of the Church, their desire to live in purity and to reflect credit upon the people whom they are



representing. You cannot tell me that our boys and girls are not desirous of doing that which is right. Some of them gave expression to thoughts which perhaps are a little surprising, but they were honest expressions. The important thing is that these young people are going out into the world anchored, I believe, in the thought that they want to be true to the faith of their fathers, and if they do, they will keep themselves pure and unspotted from the world. Keeping the faith means just that. I know that I am speaking to fathers and mothers who would rather have their boys and girls do this than to have them accomplish anything else in all the world.

#### KEEP CLEAN

In confirmation of this, I am reminded of a message that was sent by a mother to her son in Holland. It was written on a little package containing, I think, a present to her boy. The mother sent it over with one of the missionaries, and it was handed to me in Liverpool to be forwarded to the boy in Holland. On the outside of that package, written in the mother's hand, was this message: "Quinn, keep clean."

In those three words was expressed a mother's most sincere hope and prayer for the boy she loved better than her own life. "Keep clean." To keep the faith of our fathers we must be clean from the sins of the world, young men as well as young women. Is there anything which will contribute more to the peace and happiness of mankind than chaste living? The perpetuity of our government depends upon the stability of our homes, and the stability of our homes depends upon the purity of the parentage in those homes, the fathers as well as the mothers.

Youth of the land, when we say, keep the faith, we are but asking you to be patriots as well as to be true men, to be strong in your youth, that you may be worthy of fatherhood; young women, that you may possess the beauty of honorable and worthy motherhood. Thus you will contribute to the strength of your community, to the strength and perpetuity of the nation you love.

#### TRUE MANHOOD AND TRUE WOMANHOOD

Oh, I love the Church that stands for these high ideals, not in theory only but in practice; and I love the boys and girls who are inclined to protect themselves from the evils with which they are surrounded, who are anchored in the faith of their fathers. We are not outgrowing it, we cannot outgrow it. Our point of view may be somewhat different, and the application of the teaching may vary from the application made by our parents, as President Ivins pointed out this morning, but the faith is sound, it is eternal. Gospel principles are truly the "power of God unto salvation."

This summer, ninety-six young men and young women went out for a party. They belonged to an organization in one of our Church schools. They were properly chaperoned and stayed over night. When

they returned home next day one of the anxious fathers very wisely questioned his boy as to the actions of the crowd, and among other things asked: "Son, how many boys were tipsy?" "Why, what do you mean, father?" "I mean how many of the boys drank whisky?" "Not one." "How many of them smoked?" The son hesitated a moment, then said: "I cannot recall one." Then, turning to his brother he asked, "Did you know of any boys or girls who used cigarettes?" "No," said his brother, "there was not one. If there had been he would be expelled from the society."

I think those ninety-six boys and girls are cherishing the ideals of true manhood and true womanhood, and they are keeping the faith. God bless them in doing it.

#### OBSERVANCE OF LAW REQUIRED

Finally, to keep the faith means to keep the laws of our country. No man who keeps the faith will participate in the making or in the distributing of "bootleg" whisky. He who indulges in such illegality is disloyal to his country and to his Church. For nearly a hundred years the Church has preached and plead with men and women to keep themselves free from intoxicants and the excessive use of stimulants. Today we heard that plea repeated by President Grant when he urged all to keep the Word of Wisdom.

To accept Jesus Christ as the Son of God, the Savior of the world; to believe in the resurrection and in the immortality of man; to be tolerant, charitable, benevolent, chaste; to defend the purity of the home; to be loyal to our country, and true to our God—these are some of the virtues connoted by Paul's admonition to keep the faith.

God help us as young men and women, as members of the Church, to do this, I pray in the name of Jesus Christ. Amen.

#### ELDER CHARLES H. HART

*Of the First Council of Seventy and President of the Canadian Mission*

I have been thrilled, my brethren and sisters, not only by the songs that have been sung in our hearing today, but by the testimonies of the brethren. I recognize the wise statesmanship involved in the speeches delivered by the First Presidency of the Church this morning.

May I paraphrase the declaration of Apostle Paul to the Romans, when he said: "For I am not ashamed of the Gospel of Christ," and say, "For I am not ashamed of the restored Gospel of Christ, for it is the power of God unto salvation to every one that believeth."

There was a time when the name "Mormon" was used as a term of derision. Indeed an early decision by one of the appellate courts of New York went so far as to decide that the Court would take "judicial notice" that it was libelous *per se* for one to falsely publish of another that he was a member of the Mormon Church. Of course that decision was erroneous. At most it would be a question of fact. It might in

some quarters be injurious to an individual to falsely say of another that he was a Mormon. But fortunately the number of individuals who would feel themselves so aggrieved is becoming fewer every year.

I am pleased to hear the report of President Nibley that there is a kindlier feeling existing towards the Latter-day Saints in the Northwest than heretofore. I can say the same thing with reference to the Northeast, in the region of country where I am doing missionary service, in the provinces of Ontario, Quebec, New Brunswick, Nova Scotia, and in the states of Vermont, New Hampshire and Maine.

The term "Mormon" first applied as an epithet in derision, is now accepted by the Latter-day Saints as a compliment. Those who best know what this Church stands for are not ashamed of this honored nickname. Mormonism stands for a sane and rational interpretation of the Bible, declining to discard the so-called miraculous and refusing to spiritualize away the literal. At the same time it makes due allowance for the figurative and symbolic. In addition to the Hebrew scriptures, so believed and interpreted, we have a volume of ancient American scriptures and still another book of nineteenth century revelations. Since the coming forth of these two volumes of scripture, many erroneous doctrines and creedal statements have been, and are being, laid away in the cemetery of worn-out creeds, exploded dogma and false theology. For instance, the truth was revealed through the Prophet Joseph Smith that little children are not capable of committing sin, that baptism is unto repentance for the remission of sin, and that sinless children have no need of repentance, either of baptism, but are alive in Christ, are without the law and have claim on the mercies of God. After these teachings go forth, the doctrine of infant damnation becomes less popular in the world, and there are fewer unbaptized infants refused burial in what is called holy ground. With the further understanding that "eternal punishment," "endless punishment," is God's punishment and that these terms are used because "more express than other scriptures, that it might work upon the hearts of the children of men;" allow a reasonable time for the dissemination of these truths, and we cease to hear of unbaptized infants suffering the torture of an everlasting fire in a lake of brimstone.

The very first revelation in this dispensation disclosed the fact that man is in the physical image of God. It was learned anew that in the beginning God had said: "Let us make man in our image, after our likeness;" that man is in the highest form of creation known to the universe; that in potentiality and possibility of development he is of the same lineage as his Heavenly Father. The leaven of this doctrine has not yet expelled the error still taught that God is a being without body parts or passions. Would it not have been un-Godlike to have created man, God's masterpiece, lower in potentiality than the highest form of being known to the universe? The power of endless progress is a sufficient reason for endless life.

For centuries it was believed that the canon of scripture was full,

that our Heavenly Father had no new word of counsel, encouragement or admonition for his struggling, misguided children; that one of the present century was to be less favored than one living in the first century. To believe there is no new revelation is to believe that God does not answer prayer, at least a prayer for information or instruction. Gradually the thought is gaining ground in the world that divine instruction adapted to a race in one stage of its growth may not be adequate for more mature development, and that an all-wise Father will not refuse or neglect to give progressive instruction suited to the progressive needs of his children; that the Eternal Father would be at least as considerate of his offspring in this respect as an earthly father. From the fact that it was necessary to have the revelations of the Old Testament supplemented by the revelations of the New Testament, there can be no objection *a priori*, to the revelations of the Old Testament and of the New Testament being supplemented by a still later revelation.

Mormonism is pre-eminently an American religion, as was more fully presented by the First Presidency this morning. It stands for America, North and South, and particularly for the government of the United States. It teaches that this western hemisphere is a land choice above all other lands—a land of liberty dedicated to freedom and righteousness. The Constitution of the United States is believed in with religious devotion, that its framers were heaven-inspired. And well may such a belief be cherished. Gladstone, the great English premier, said of it:

"As far as I can see the American Constitution is the greatest and most wonderful work ever struck off at one time by the brain and purpose of man."

Our Constitution has rightly been called the "bond of our union, the shield of our defense, and the source of our prosperity." While the name of Deity is not mentioned in the Constitution, yet, in a sense, ours is a Christian government and country. Religious liberty is guaranteed in that Congress can make no law respecting the establishment of religion, nor prohibiting the free exercise thereof, and that no religious test shall ever be required as a qualification to any office or public trust under the United States. At the time of the adoption of the Constitution such a thing as a written constitution was scarcely known; certainly nothing of the nature of the one devised. England had a constitution but it was an unwritten one, embodied in the laws and practices of more than a dozen centuries of time. It was to be found in such documents as Magna Charta, The Petition of Rights, The Bill of Rights, the Habeas Corpus Act, Act of Settlement, and other great enactments. The idea of a written constitution was soon taken up by France, spreading to most of the European countries; also to other continents and to the islands of the sea. While this wonderful document can be read through in less than an hour, there are already many thousands of references to distinct points decided by the Supreme Court construing the Constitution.

In view of all this, it is but natural that the leaders of our Church

in various stages of its history have expressed themselves warmly in support of the Constitution of the United States and laws passed in conformity thereto.

Our system of proselyting is unique. It is the re-establishment of the early missionary system so far as the same is applicable to present day conditions. Gratuitous service of months and years at a time is given by our men and women. There are now missionaries representing our Church to the number of about twenty-five hundred in the foreign missions. Where else can you find so many volunteers in foreign lands or States preaching without purse or pay? Their consolation is the thought embodied in the lines of Longfellow in his poem entitled, "The Arrow and the Song":

"I shot an arrow into the air,  
It fell to earth, I knew not where;  
For, so swiftly it flew, the sight  
Could not follow it in its flight.

"I breathed a song into the air,  
It fell to earth, I knew not where;  
For who has sight so keen and strong,  
That it can follow the flight of song?

"Long, long afterward, in an oak,  
I found the arrow, still unbroke;  
And the song, from beginning to end,  
I found again in the heart of a friend."

Now we sometimes feel that it is a perplexing task to deal with the different problems that arise in perfecting new missionaries, yet there is always a joy attending our labors, and that joy brims over when we see souls come into the Church. Quite recently I have had instances of that sort. In one of our provinces four of our Elders baptized within the eight months of this year some twelve converts, among the number being two entire families. There is great joy in bringing a single soul into the Church and much greater when many are brought into the fold.

May the Lord bless the missionary service, and all those who take part therein, that they may go forward in faith and power in proclaiming the truth to the children of our Father who are in darkness and who need the message which the Elders have to bear to them, I pray in the name of Jesus Christ. Amen.

The congregation sang, "O say, what is truth?"

Elder Joseph Eckersley pronounced the benediction.

The conference adjourned until 10 o'clock, Saturday morning, October 6, 1928.

## SECOND DAY

### MORNING MEETING

The meeting commenced at 10 a. m., Saturday, October 6, 1928, President Heber J. Grant presiding.

The congregation sang the hymn, "Guide us, O Thou Great Jehovah."

Elder Mark Austin offered the invocation.

A soprano solo, "Eye hath not seen," was sung by Sister Pearl Kimball Davis.

### PRESIDENT RUDGER CLAWSON

My brethren and sisters, notwithstanding there are many attractions in Salt Lake City to engage the attention of the people, there is still a very large gathering in this tabernacle this morning. I greatly rejoiced in the spirit and teachings of the conference yesterday. I trust that the Lord will continue to be with us today, by the influence and power of his holy Spirit, that it may be a time of rejoicing and thanksgiving.

### A PERPLEXING QUESTION

I am reading in part from one of the daily papers, a message wired from Glasgow, Scotland, September 10, 1928:

"The great mystery of the origin, nature and purpose of life, always will remain to tease, stimulate or humiliate mankind. Professor C. Lovatt Evans told the physiology section of the British Association for the Advancement of Science today.

"Professor Evans is a fellow of the Royal Society, a member of the Royal College of Surgeons, a doctor of science and one of the best known physiologists in the world. His remarks were made in the course of the presidential address for physiology section of the science association. \* \* \*

"'Matter, energy, time and space are in the melting pot,' he said, 'and out of it will come, we know not what kind of strange relations, one to another. One thing we may be sure, no final explanation will follow'."

The position taken by this learned professor is extraordinary. He assumes that man will never come to know the purpose of life. And if that be true, I take it that there would be very little or no satisfaction in living. Man is fearfully and wonderfully made. He is the marvel of creation, he is the noblest work of God. Nevertheless, Professor Evans, by the study of man, could never ascertain the purpose of life.

### THE AUTHOR OF LIFE

If this mystery is to be solved at all, it would be well for Professor Evans and all others interested in the subject to go back of man, back to the beginning, and there become acquainted with the Author of life. Who is the Author of life? I take it that this is a pertinent question.

The answer is, God, the Father, the Creator of the heavens and the earth. He is the Author of life. That such knowledge is vital to the consideration of the subject before us, is made clear by the following scripture, a saying by Paul the Apostle:

"This is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent."

How shall we come to know him, that he may reveal to us the purpose of life? We can only know him by rendering obedience to the Gospel, the plan of life and salvation which he has given, and through such knowledge by obtaining the Spirit of God. This is clearly indicated in the following passages of scripture:

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

"But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.

"For what man knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." (1 Cor. 2:9-12.)

Having progressed sufficiently to get possession of the Spirit of God, our minds will be illuminated so that we can comprehend the things of God.

#### WHAT IS MAN?

The scriptures teach us that mankind are the children of God, or in other words, that God is the father of our spirits, while our earthly parents are the fathers and mothers of our bodies. If this be true—and it is true—it follows that there was a great family of spirits in the spirit world, God himself being at the head of said family. The earth was created then that these spirits might come down and get bodies. This is clearly and beautifully set forth by the following quotation from the 2nd Chapter of Genesis:

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

What was the breath of life here referred to? Why, it was the man's spirit that God put into his body. He never was a living soul prior to that first great creative act, but now that he has a body combined with a spirit, it constitutes him a living soul. We begin to see something of the purpose of life. The spirits of men and women came down to the earth to get bodies, and I take it, my brethren and sisters, that this was indeed a great and glorious privilege.

#### THE PURPOSE OF LIFE

Man stands upon the threshold of life. The question might well be asked: Following his birth, what is the purpose of it all?

The following significant language will be found in the Book of Mormon, a record of sacred scripture:

"Adam fell that man might be and man is that he might have joy." (Book of Mormon, page 54, paragraph 25.)

Men are here upon the earth then that they might have joy. Is there anything more desirable than happiness or joy? We are all seeking it; we all want it. How is it to be obtained? It can only be obtained through the Church and Kingdom of God. How may one get into this Church and Kingdom of God? The answer is: he must be born into it. He was born into the world to begin with, and now if he comes into the kingdom of God he must be born into it.

Christ said to Nicodemus upon one occasion:

"Except a man be born again, he cannot see the Kingdom of God.

"Except a man be born of water and of the spirit he cannot enter into the Kingdom of God." (John 3:3, 4, 5.)

So that it becomes in a sense a real birth. Baptism by water and the laying on of hands for the reception of the Holy Ghost is the door that leads into the Church and Kingdom of God.

#### MARRIAGE FOR ETERNITY

It might be said of man that after coming into the Church and Kingdom of God the purpose of life could not be fully realized without marriage—marriage for time and eternity. In the beginning, when man was formed from the dust of the earth and became a living soul, he was alone. God said: "It is not good for man to be alone," and he then formed the woman and brought her to the man, and gave her to him in wedlock. Jesus said, speaking of marriage:

"Wherefore they are no more twain, but one flesh. What therefore God hath joined together let no man put asunder." (Matt. 19:6.)

A man cannot grow to the full measure of a man without a woman, and conversely a woman cannot grow to the full measure of a woman without a man. They were created together and God intended them to be together in wedlock.

If men and women are to enter into a fulness of joy it must needs be that the family relationship should continue throughout eternity. That it will so continue in the Church and Kingdom of God is the firm belief of the Latter-day Saints. To be born into the world in the first place, and then to be born again, born into the Kingdom of God, and finally to enter into the eternity of the marriage covenant—these three conditions explain with clearness the very purpose of life. Surely, brethren and sisters, life is worth living.

I testify to you most earnestly that I do know that the work in which we are engaged is the work of God and that this is the Church of Jesus Christ. It is so denominated. It is called the Church of Jesus Christ of Latter-day Saints to distinguish it from his Church in the meridian of time. I know that Christ was and is the Savior of the



world, that Joseph Smith was a prophet of God and the instrument in the hands of God in founding this work, by organizing the Church as he did in 1830. I rejoice in this knowledge. To me it is a glorious testimony, and I am determined, if possible, to hold on to it all the days of my life.

I pray God's choicest blessings upon you my brethren and sisters, the Latter-day Saints, the general authorities of the Church and the local authorities, that this work may go on and be successful. This is my humble prayer and I ask it in the name of the Lord Jesus Christ. Amen.

### ELDER SYLVESTER Q. CANNON

#### *Presiding Bishop of the Church*

I have been deeply impressed, my brethren and sisters, by the splendid instructions of the First Presidency and others who have spoken during this conference thus far. I rejoice with you in the favorable conditions which prevail, and the measure of prosperity and progress in evidence among the Latter-day Saints. I realize the vast work that is before us to do. I appreciate the tremendous responsibility that rests upon the Latter-day Saints, both temporally and spiritually, to accomplish that which the Lord has in view for us. It is incumbent upon every one of us to do our part and to strive to qualify ourselves to accomplish the work assigned us. For the building up of the Church depends, not upon one or two or a few, but upon every one of those who have received the gospel.

The responsibility is upon each one of us to learn our duty and then endeavor to do it. If we all take part, if we all perform our work, if we all sense that responsibility and endeavor to live up to it, we shall unitedly receive the blessings and the benefits. This great and important work is divine in its nature, and is intended to fulfil a great destiny. It is to prepare the way for the coming of the Son of Man and the establishment of righteousness, to build up Zion, and to do all those things which the Lord has declared unto us. So it means that every one of the Latter-day Saints, both young and old, should seek to prepare himself or herself to do his part, and to achieve the work before us.

#### TEMPORAL AND SPIRITUAL AFFAIRS

I was greatly impressed, as I am sure you were, with the statement made by President Grant, at the opening of this conference, regarding the material achievements of the Latter-day Saints, in one respect alone, and that is the building of meeting houses, amusement halls, and stake houses, during the year 1927, and during the nine months of this year. The Latter-day Saints recognize that material progress and temporal affairs are bound up

with the spiritual; and we cannot dissociate one from the other; for they both, temporal and spiritual, affect our welfare. We can not live by the material things alone, neither can we live entirely by the spiritual things. In a sense all things are spiritual, because all things which contribute to the welfare and progress of mankind in this life, make for their eternal progress, and are in conformity with the will of the Lord. The Lord has promised the Latter-day Saints that they should enjoy prosperity—material as well as spiritual. If we live in such a way as to merit the blessings of God, he will prosper and bless us. However, the possession or absence of wealth by men does not, of itself, evidence the attitude of the Lord toward them.

When we think of what is required in the way of the building of these meeting houses, which is only one of the activities of the Latter-day Saints—one of the responsibilities which are placed upon us—we realize that it is the result of a great deal of labor and money. Money, in fact represents labor. So the money spent represents the accumulation of labor previously done in the way of production, and which is now so much capital. In like manner the tithes used for this purpose represent the accumulation of labor by the Latter-day Saints, which have been dedicated to the Lord. The members themselves in their own wards and stakes have given a tremendous amount of labor, and of means, which also represents labor.

#### LABOR—A COMMAND OF GOD

We appreciate the fact that labor is one of the means whereby we progress. It is one of the things every one of us must learn to do. It is one of the great factors of growth. In the early history of mankind, when the Lord sent Adam out of Eden, he declared to him: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." From that time down to the present time this charge has been binding upon mankind, that we should labor diligently, first, that we may provide sustenance for ourselves and those who are dependent upon us, and, second, that we may also give or dedicate a part of that labor, or the returns therefrom, for the welfare of our fellowmen and for the accomplishment of God's purposes. If we keep these things in mind we shall appreciate the fact that our labor will be profitable.

You remember many centuries later that the Lord, through his prophet, Moses, gave to the children of Israel the commandment: "Six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God." Six days are sufficient each week in order to accomplish the things that are necessary for the sustenance of mankind, and the seventh day should be a day of rest, set apart for the worship of the Lord, for the consideration of things that are of a purely spiritual nature. Nowadays, with the

increased use of machinery and the consequent greater efficiency and returns of labor, it is coming to be realized that five days of such labor each week will be sufficient to take care of needed production, and will be instrumental in overcoming unemployment. Under such an arrangement the two remaining days could be profitably used for rest, improvement and recreation.

#### BENEFITS OF PHYSICAL LABOR

Now, of the benefits that come to us from labor, there is a distinct advantage that comes from the fact that in the sweat of our face we learn to value the things of life. It brings health to us, it brings satisfaction, it brings an appreciation of our responsibilities. The wise man, Solomon, has declared, with regard to labor: "Wealth gotten by vanity shall be diminished: but he that gathereth by labor shall increase." Again: "He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough." Again: "The sleep of a laboring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep." These all testify with regard to the benefits that come to us from physical labor.

#### SPECIALIZATION OF LABOR

In the centuries that have elapsed since the time when these men in the early history of mankind pursued a simple, pastoral life, there has been a gradual change until the present time. Particularly in the last century, however, has there been a very marked change in the labor conditions that prevail throughout the world. It is true that the pastoral or agricultural pursuits still prevail in large measure. They are just as dignified and important as they ever have been, if not more so. But in addition thereto there has been a multiplication of industries which have brought about notable changes and great progress in the conditions of mankind. They have produced, especially in this country, a material prosperity that is unsurpassed in all the history of the world. Now, if, along with that material prosperity, produced by improvements in labor conditions through new developments and specialization, we can keep our feet firmly planted on the ground, and not be carried away by the idea that prosperity is the end desired, but only a means to that end, we shall enjoy the blessings which the Lord has promised.

It is important that every one of our young men and women, and our boys and girls, shall learn, first, to understand the importance of work, and second, to specialize in their labors. It is an age of specialization. That is especially true at the present time. "There is no excellence without labor." There is an old Brahminical saying, something to this effect: "A parent who does not teach his son a trade teaches him to be a thief." Whether that

be true or not, the fact remains that it is important that every one of us should learn to do some particular thing well. Every one should learn some trade or profession. The complex conditions of today are such as to practically force us to develop and qualify in the variety of industries that prevail throughout this country and the world. In the matter of agriculture, for instance, it is recognized that in order to place this great industry upon the proper basis of economical production and distribution, it involves the application of those principles of efficiency in connection with the employment of men and machinery whereby the most profitable results will be secured. Scientific agriculture is a profession and it involves thorough study and practical preparation to insure the greatest success.

#### OPPORTUNITIES FOR EMPLOYMENT

Complaint is made at the present time of considerable lack of employment. This is a condition that deserves careful attention on the part of employers and Church officers, and earnest efforts to remedy it as far as possible. This condition, however, is partly caused by those without employment lacking training for particular jobs, and partly, also, by failure to get back to first principles. Many men, out of employment, could largely feed and support their families from the products of the farm, if they would diligently apply their minds and bodies to such work. I know of men living on a few acres of land, not generally considered most fertile, who have produced a comfortable living for their families, through dairy products, poultry, hops, orchards, and kitchen gardens.

A recent instance of the opportunities open to those seeking progress and independence has come to my attention. I visited recently at the home of a young man, with a wife and two little children, in an outlying section of this state. Two or three years ago he was working, when work was available, at small wages. He determined to start for himself in dairying. He had no home and practically no credit. His wife and he made considerable sacrifice in a very humble home on a farm, which they leased. He managed to get one or two cows as a start. By strict economy, hard labor and mental effort he now has a fine dairy herd of about thirty cows, is getting a monthly cream check of about \$400.00, and is feeding calves and hogs of good quality. He is living in a comfortable home and has an automobile. He is a bishop's counselor.

#### NO CLERGY—NO LAITY—ALL TO LABOR

In connection with this matter of labor the attitude of the Latter-day Saints is vastly different from that of the world generally with respect to the occupations of those engaged in Church service. With the exception of a very few engaged entirely in

Church work, the thousands of men in this Church bearing the priesthood have their individual vocations. Whereas the clergy in other churches are dependent upon the laity for their support, those engaged in the ministry of this Church give a part of their time voluntarily for the service of the Lord while they, at the same time, provide for their families by their own efforts. Among the advantages of this divine plan are that there is developed in them the spirit of service; self-reliance, sympathy, practicality, a desire for knowledge and brotherly kindness. You remember the statements of the apostles of old, how they labored. Paul, especially declared repeatedly how he had worked for the welfare of the people and yet supported himself. In his epistle to the Corinthian saints, he says: "We labor, working with our own hands;" and again, to the Thessalonian saints, he says: "For ye remember brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God."

#### MENTAL AND PHYSICAL EFFORT

It is important that everyone should learn the value of hard work. The Lord commanded Adam, and through him, all his descendants, that we should eat our bread in the sweat of our face or, in other words, by earnest effort, whether we labor physically or mentally. Mental labor is often just as strenuous, and just as important, if not more so, than physical labor. Ordinarily, whether our vocation is chiefly physical or mental in character, we have occasion to use both powers in that which we have to do. Well-balanced development involves sustained physical as well as mental efforts. Paul the apostle declared: "Be not slothful in business; fervent in spirit; serving the Lord."

#### IDLERS HAVE NO PLACE IN ZION

Solomon says: "Whatsoever thy hand findeth to do, do it with thy might." The Apostle Paul says: "We commanded you that if any would not work, neither should he eat." And, again: "Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." In the revelations which the Lord has given in these times it is declared, "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer."

President Brigham Young on one occasion, speaking on this subject, declared: "The non-producer must live on the products of those who labor. There is no other way. If we would all labor a few hours a day we could then spend the remainder of our time in rest and the improvement of our minds. This would give an opportunity to all the children to be educated in the learning of the day and to possess all the wisdom of man." Every member of this Church ought to have some vocation and proceed to do that work

with purpose and energy. "Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men." We need to learn the benefits of concentrated effort. Our purpose should be to gain sufficient resources to enable us to give more effective, whole-hearted service to the work of the Lord, besides maintaining satisfactorily those dependent upon us.

#### DEDICATING OF OUR LABOR AND TIME TO THE LORD

I would particularly like to stress the idea that we should all willingly and gratefully set apart a considerable portion of the fruits of our labors for the furtherance of God's purposes with respect to mankind. That is a law established of the Lord for our blessing and benefit. It is not sufficient that we should help only in community activities. That is a proper and appropriate thing. We ought to take part in those movements that really promote the community welfare. As a matter of fact, all the things that we are doing which we consider we do for the Lord, are in reality for the welfare of our fellow-men. The tithing which we pay is actually for the benefit of mankind. We dedicate a portion of our means to the Lord to be used by his servants in the promotion of those things that concern mankind—in the preaching of the gospel of salvation, the building of places of worship for the spiritual training and recreational welfare of all who desire to take advantage of the same, the education of the young people, the help and welfare of those in need, the erection of temples for sacred ordinances, and many other things.

The apostle declares: "I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." All of these things we ought to do. We ought to be diligent in our labors in order to obtain the greatest material and spiritual advancement, keeping in mind always the counsel of the Lord Jesus Christ: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you."

I pray that the Lord may guide each one of us to a sense of our responsibilities, whereby we may strive to qualify in the most effective way to be helpful in the building up of the work of God in the name of Jesus Christ. Amen.

The congregation sang the hymn, "Do what is right."

#### ELDER NOAH S. POND

*President Northern States Mission*

*My Brethren and sisters:* I deeply appreciate the blessed privilege of being associated with the missionary force of the Church. I bring to you an excellent report of a hundred or more elders and sister mission-

aries who are laboring in the Northern States Mission. The blessings of the Lord are attending our labors, and we are receiving progress through conversions and in a chapel-building program. It might interest you to hear a few of the experiences of some of your sons and daughters, brothers and sisters.

Recently a young elder had an excellent conversation with a gentleman who propounded questions and presented arguments in a very kindly, christian-like spirit, and then invited the young elder to dine with him. After they had dined and visited and exchanged views for an hour or such a matter, the gentleman revealed his identity. He was a minister of the gospel, and it was his first contact with a Mormon elder. Both the minister and the elder appeared to have enjoyed the experience.

At another minister's home an elder was given the privilege of holding a gospel meeting in the minister's church.

Another elder was given the privilege of holding a gospel meeting in a large community hall, through the fine impression that the elder had made upon the mind of the gentleman who had the authority to let the hall.

Two elders were entertained in the home of a mayor of an eastern city who had visited Salt Lake. He had been received so kindly in the temple grounds and had received the hospitality of the people to such an extent that he went home with the resolution that he would extend similar hospitality to the Mormon missionaries when they should come to his home, and this he did.

Two elders were refused entertainment in a very unfriendly and in fact a hostile attitude at a well-appearing residence, but a change of sentiment came over this man and after the elders had departed he sent his son in an automobile to overtake them and bring them back. He gave them entertainment, something to eat, a good bed upon which to sleep, breakfast in the morning; and when they left him he placed a dollar bill in the hand of each of the missionaries with an invitation to visit him when they should come that way again. This change of sentiment was an immediate answer to prayer by these two elders.

Recently a good but aged brother died in the State of Wisconsin. Before his death he wrote into his will a donation of five hundred dollars to the Church for the furtherance of the building of a chapel. In his immediate locality there had existed bitterness and prejudice against our people, and for this reason little if any missionary work had been successfully carried on. This good brother requested that the elders should speak at his funeral. He died in a few weeks time, and the large public hall of the town was placed at their disposal for the funeral service. Half of the population of eight hundred people assembled in that hall. Of that congregation of four hundred people, less than a score were members of the Church. It was a wonderful incident, for we could verily feel the vanishing and the disappearance of the spirit of prejudice and bitterness that had existed, and a spirit

of friendliness and sympathy taking its place. A few Sundays thereafter the elders were invited to return. They went there and organized a Sunday School, and we now have hopes of conversions and finally the establishment of a branch in that locality.

Intolerance has played its part in the experiences of the missionaries of the past, but it appears now that indifference is our great obstacle. When the minds of the people are aroused, frequently the question is asked of us: "Why devote time and effort and money in such a highly educated and christianized nation as the United States? I answer with a quotation from the Luther Burbank book, "The Harvest of the Years," in which Mr. Burbank says:

"After more than thirteen centuries of Mohammedanism, twenty centuries of Christianity, twenty-five centuries of Buddhism and Confucianism, and four thousand years of Hebrew religion, we are still greedy, selfish, cruel, short-sighted and ready to go to war at almost any pretext and fritter away the savings of decades, the flower of our youth and the friendliness that it has taken a half century to build up."

Only the living of the gospel of Jesus Christ can make men better. With only forty per cent of the population of the United States identified with any church or ecclesiastical organization—Catholic, Jewish or Protestant—the answer to that question is clear; the necessity of preaching the gospel in the great nation of the United States. The virtues of courage, generosity, loyalty and willingness to sacrifice are fine. People may be highly educated, but yet be wicked, cruel and ruthless. People may be wealthy and prosperous and yet without that higher level of a spiritual life. And so it is necessary that we preach Jesus Christ and him crucified, and the principles of his gospel.

May God bless the people of this nation and of our Church. May the kindly blessings of the Lord be showered upon the First Presidency, the Council of the Twelve and all the presiding authorities of the Church, upon the authorities of the wards and the stakes, and upon the wonderful missionary forces throughout the world. My dear brethren and sisters, presiding authorities and saints—do all in your power to send your sons and daughters out into the mission field, and may God add his blessings, is my humble prayer, in the name of Jesus Christ, Amen.

### ELDER ELIAS S. WOODRUFF

*President of the Western States Mission*

*My brethren and sisters:* I sincerely trust that the Lord will assist me in making a brief report of conditions in the field of labor to which I have been called. It has been, practically, six months time since I went into that field—a short time more than that. At the present time we have ninety-six missionaries in the Western States Mission laboring in the states of New Mexico, Colorado, Wyoming and Nebraska, with a few in the southwestern corner of South Dakota, and two elders and two sisters in Council Bluffs, Iowa—a Church popula-



tion of about six thousand, six hundred members—with twenty-one more or less well organized branches, and quite a number of scattered families. As you know, the Western States Mission lies close to the Church at home, and in some of our districts, particularly Western Colorado and Wyoming, conditions are about as they are at home, except for the scattered condition of the people. Practically no prejudice to overcome, perhaps a good deal of indifference, but the great task the missionaries have, as I see it, is to teach the people the principles of the Gospel; for many of them are in a receptive attitude. Many of them are friendly and willing to listen to our message.

The experiences of the missionaries are interesting, to be sure. I want to pay tribute, if I may, to these young men and women who come to the mission field, converted in their hearts to the principles of the gospel, not altogether aware of the fact that they are converted, but genuine and sincere in their desire to do the will of the Father. The principal thing they need is just to be taught, guided and led into the way of their duty, for they are all willing and anxious to learn; and it is a remarkable thing how fast they do learn when they can have competent supervision. I have in mind, for instance, one district in which it so happened that six young men were laboring, only one of them having been in the field longer than a year, the rest of them not longer than six months, four months, and three months. It so happened that the elders formerly laboring with them, the experienced elders, had been released all at once. Fortunately for us we had an elder sent to us as a short-term missionary, the superintendent of one of our seminaries, a wonderfully strong character, humble, intelligent, wise; and it was my privilege to send him into that district for two months time to labor with those young missionaries. Two weeks ago I followed him up and came through there. He had been released, but the transformation in those six missionaries was wonderful. Each of them was able, with considerable ability, to express himself, to teach the gospel; because they had had a competent teacher to give them a start. In other districts experienced elders fill such places, and the young elders and sisters, who come out are laboring under their direction, and they improve themselves very quickly. They are anxious, as I have said, to learn, anxious to teach.

We came to the conclusion as a result of a conference of district presidents held in our mission, that it would be wise if every elder in the mission could have at least two weeks every year, traveling without purse or scrip, in the summer time. We felt that it would bring them nearer to the Lord and nearer to the people; with the result that I can report every elder in the Western States Mission has had that experience this year, and without exception they come back reporting that they have had a splendid experience. Perhaps not altogether a pleasant one, but they are delighted with their experience. It was their testimony that it was a good thing to do. Two of them started out with great confidence; when they discovered that the Lord was bless-

ing them and raising up friends for them they were over-confident, with the result they had to spend one night in a corn field and eat the green corn, but they were soon humbled and thereafter in response to their appeal they were never without friends.

Perhaps another interesting experience that has come to the elders in New Mexico might be worth relating. A very unusual thing, and for it I have no explanation. A woman with Lamanite blood in her veins became interested in the elders and their message. She purchased a Book of Mormon and read it partly through, laid it up on top of her library, put a portable typewriter on top of the book, locked up her house and went away to visit her daughter. In her absence her house burned to ashes. When she came back and was searching among the ruins of her home the spirit seemed to say to her, "Go get your book." She went over to where the library had been and poked among the ashes and found the typewriter burned and twisted. Under the typewriter she found her Book of Mormon, covered with a white paper cover, as we cover the fifty cent edition that we send out. The paper cover was scorched but the book was unharmed. All of the rest of her books were entirely burned. The woman brought the book out and came to the elders in great astonishment and showed them what had happened, how it had been miraculously saved. I saw the woman, I saw the book, and I felt a certain amount of reverential awe when I held it in my hand. We wanted to purchase it from her, but she would not part with her wonderful relic. She has since become a member of the Church.

I have to say to you that your missionary sons and daughters who are laboring in the Western States, with two exceptions are all well, enjoying good health. The two who are not well are lady missionaries, one in the Latter-day Saints Hospital in Salt Lake City and the other at Council Bluffs. That you may not be concerned or think it is your daughter, let me say that the mothers of these girls know where their daughters are. The missionaries are happy in their labors and are enjoying their work.

One thing I would like to say to you is that when you write to your missionary sons and daughters write them encouraging words and do not worry about when they are going to be released. I have noticed in some cases where the fathers and mothers anticipate the release of their missionaries, the missionaries themselves become so interested in their release, about ninety days before it happens they let down in their work and lose to some extent the spirit of their mission. You do them a great injustice when you make them feel that they should come home, or that you are anxious to have them come home. Write them encouraging letters and tell them you want them to remain as long as they can. If you have any financial worries write to the mission president and not to the missionary. The mission president I am sure will always be sympathetic with you in your troubles, but keep your troubles away from your missionary sons or daughters.

We have one missionary in our mission who I am told is about ready to come home because he does not get encouragement from home; he feels discouraged. That is very serious and ought not to happen. If you will encourage them you will bless and help them wonderfully.

I want to testify that the hand of the Lord is over us to protect us and inspire us in all that we do. As long as we remain humble we enjoy a wonderful spirit. We are very happy in our labors and we are trying in our humble way to carry the gospel message as plainly and simply as we can. May God bless you, I humbly ask in the name of Jesus Christ. Amen.

### ELDER JOHN G. ALLRED

#### *President of the Northcentral States Mission*

My brethren and sisters, it is a joy to me to be able to report conditions in the Northcentral States Mission. We are the youngest mission in the United States, and the smallest mission in numbers. We have been organized only about three and one-half years. Our mission includes the State of Montana east of Great Falls, North Dakota, South Dakota, and Minnesota; then passes over into Canada and takes Ontario west of the Great Lakes, Manitoba, Saskatchewan and part of Alberta. When the mission was organized we numbered only about nineteen hundred people. I should like to say in behalf of the young men and young women who come to our mission that they have been very loyal and faithful in the performance of their duties. I should rather change President Pond's invitation wherein he solicited that you send your boys and girls into the field, I should like to say to you, brethren, come yourselves, we need some more older brethren in the work, to go with these young elders, men who have wisdom and discretion and who can lead out in the work of the Lord.

Not long ago, during the cold winter months, four missionaries came to our mission. We left headquarters in Minneapolis and traveled five hundred miles north to the city of Winnipeg. We started up the street on a street car. When we got off the car to go to a restaurant just across the road, there was a bitter wind blowing, and the weather was exceedingly cold. These elders, four of them, had a grip in each hand. We had not gotten very far from the street car when every one of them had dropped his grips and was holding his ears to keep them from freezing. I went back to help them along and got them into the restaurant. After we had given our orders for our dinner I said: "I will see if I can get in touch with the elders here." One of the elders turned to a companion and said: "Wouldn't this make you ask for your release?" and he said other things but I don't know what they were. When I got on the train with two of these missionaries to go to Saskatoon (the other two went to Regina)—one of them said: "When you get to Regina that elder will not be there." I said "Why?" He replied: "This country is too cold for him." He was

an office man and had been working where it was warm all the time. When I arrived in Regina we held a priesthood meeting, and this young man was given an opportunity to express himself. He arose and said: "I am prepared to give all I have, even to my life, for this work." That is the kind of integrity that is in the hearts of these young men and young women who go out from Zion to preach the gospel. That integrity is not confined to the missionaries only, but it is in the hearts of the parents. Only yesterday I met two parents and I was asked: "How is my boy?" He is a very fine, splendid young man. Not long ago I said to the president of his district: "We must take this elder out and make a president of him." And he said: "Before you do it I want to talk to you. Don't take him away; he is the finest man we have in our district. We can't get along without him." I said to those parents: "How long has he been in the field?" "Two years this month." "How are your finances to keep him longer?" "We haven't any, but we have as much now as we had when he went out;" and then the father said, with tears in his eyes: "Everything we have is on the altar, and you keep him as long as you want him." That is the kind of faith that has permeated this work from its inception. That is the kind of faith that will consummate this work.

Not long ago two of our elders sat in the rear of a building where a meeting was being addressed by the Governor of the State of Minnesota. At the close of the meeting the Governor went down the aisle and said to these young elders: "I understand you are Mormon elders from Utah." "Yes." "Well, I received a Book of Mormon from the headquarters of your mission not long ago, and I want to thank you personally for the teachings of that wonderful book. Whenever you come to St. Paul come in and see me. I would like to have you visit me in my office." The people of Minnesota and those states where we are laboring, are many of them of good old Scandinavian stock, and they believe the gospel when it is properly put up to them.

We feel encouraged in our work, and are determined to go forth with all the power and zeal that God has given us for the accomplishment of his purposes among men; and our greatest need is more missionaries. We have whole cities with only one pair of elders in them. What can one pair of elders do in a big city, to make proclamation of the gospel of the Son of God? I pray that God will inspire the people of this Church, that we may look more abundantly to the prosecution of this great and important work that the Lord has given us, in that we will not only send our boys, but that we will break away occasionally and come ourselves. Presidents of stakes, bishops of wards, men of experience, it will make you bigger men and you will be able to render valuable service in the world preaching the gospel. I pray that the Lord will bless you in your finances and in your desires, that you may be able to do this, that we may have in the mission field more of the older brethren.

I can't speak too highly for the young ladies of our mission, young

ladies who have come into the world to preach the gospel. They can get into the homes of the people and find an opportunity for explaining the gospel where the elder cannot go. Send us more lady missionaries. We have had no trouble with a single lady missionary in our field. I was not wholly in favor of lady missionaries when I first went out, because I thought they would cause so much trouble; but now I am always glad to see them come, because my experience has taught me that they can do a great work.

I bear witness to you, my brethren and sisters, that this is the work of God, that he has established it and that he will carry it on, through his servants and handmaidens in the earth. The faith of this people, both at home and abroad, is sufficient to carry this work successfully through, and the Lord's purposes will be brought about and his righteous designs established among men. I am grateful in my heart for the privilege of laboring in the ministry of the Lord. I would like to be able to perform the duties devolving upon me in a manner that shall be acceptable and pleasing to him. May God grant us his Spirit and his influence and power in the preaching of the Gospel, and in the building up of his kingdom, both at home and abroad, I pray, in the name of Jesus Christ. Amen.

## ELDER ORSON F. WHITNEY

### GOD'S WORK AND MAN'S

The Church of Jesus Christ of Latter-day Saints is a wonderful organization. And it ought to be, for it is the work of God and not of man. It used to be said that the "Mormon" Church was the most perfect organization in existence—excepting the German army. In rhetoric this would be called an anti-climax; in common parlance a let-down. As if one were to say, The sun is the brightest luminary in the heavens—except the moon.

There is no possible comparison between the work of God and the work of man. The German army at its best represented, perhaps, the quintessence of military wisdom, drawn from the experience of the ages—but it was man's wisdom. The Church of God is a product of Divine Wisdom, and there is nothing like it in all the world.

### THE CHURCH ON EARTH AND IN HEAVEN

I believe, and think I have good reason to believe, that this Church, so far as it has been developed, is a replica or duplicate of a Church in the heaven of heavens, a Church presided over by the Father, the Son, and the Holy Ghost, the great First Presidency over the Universe. Joseph the Seer, having beheld in vision that heavenly Church, undertook by divine command to reproduce it on earth; and did so as far as possible amidst the crude and primitive conditions under which he labored. It had a humble beginning, this infant Church; but it has been growing and developing ever since, approximating nearer and

nearer to the perfection it is destined finally to attain. Some day we shall have in the midst of mankind the fully matured and perfect Church of Christ, and the will of God shall then be done on earth even as it is done in heaven.

#### STAKES AND MISSIONS

President Grant, in his opening address yesterday morning, drew attention to the fact that the Church today comprises one hundred and one Stakes of Zion and twenty-seven outside missions. The stakes extend through the Rocky Mountain region from Canada to Mexico, and to parts of the Pacific Coast; while the missions cover the various States of the Union and most of the countries of the globe. These constitute in area, membership and organization, the Church of Jesus Christ of Latter-day Saints.

#### INDEPENDENT AND DEPENDENT

Each stake is officered and equipped in such a way as to constitute almost a church in itself. The stakes are all independent of one another, yet subject to the stake authority—the spiritual “binding pole” that makes of them one stake. Even so with the missions and their subdivisions; each is subject to the authority above it—the branch to the district, the district to the mission. And the missions, like the stakes, are all under the General Authority which holds them together and makes of them one Church.

#### THE EASTERN STATES MISSION

I have recently returned from visiting the Eastern States Mission, presided over by Elder Henry H. Rolapp, in whose company I traveled through nine States of the Union and the District of Columbia, holding conferences in seven of those commonwealths and preaching the Gospel in the principal cities, including Washington, Baltimore, New York, Philadelphia and Boston. I greatly enjoyed my travels in that very interesting region—the land of the Sacred Grove, where Joseph the Prophet beheld in vision God the Father and his Son Jesus Christ, and received from them instructions relative to the opening of this Gospel dispensation; the land of the Hill Cumorah, where the record of the Nephites was unearthed by divine direction, that the world might know the truth concerning the glorious past and yet more glorious future of America; the land where Zion, the New Jerusalem, is to rise, and where a work has already begun that will prepare the way for the coming of the Lord in his glory. In that great mission also is the town of Palmyra, where the Book of Mormon was first printed; and the little village of Fayette, where the Church was organized on the sixth day of April in the year 1830.

I enjoyed my association and labors with President Rolapp, as I previously enjoyed the companionship of President Callis in the Southern States, and of President Quinney in Canada—all zealous and honorable men of God.

## WORLDLY AND HEAVENLY THINGS

What most impressed me during my travels was not the beautiful and sublime scenes through which I passed, not the many objects of historic interest presented to my view. New York, with its towering sky-scrapers—that busy Babel of many tongues, where modern men, like their ancient prototypes, seem trying to get to heaven in some other way than the God of heaven has appointed—"The Great White Way," for instance; the spacious and splendid railroad depots, where one is almost lost in the multitudinous concourses of people crowding to or coming from the outgoing and incoming trains; the glittering palaces, stately monuments, magnificent public buildings, and all the other evidences of wealth, power and civilization that are to be seen on every hand—these were not the things that most impressed me. For I thought, with Shakespeare, as I gazed upon them:

"The cloud-capt towers, the gorgeous palaces,  
The solemn temples, the great globe itself—  
Yea, all that it inherit, shall dissolve,  
And like the baseless fabric of a vision,  
Leave not a rack behind."

## GOD'S GREATEST GIFT

In that day one thing will remain. What is it? Eternal Life, God's greatest gift. That will abide when all else has passed away.

The millennial reign of Christ will sanctify the earth, and help to prepare it for celestial glory; but it must first undergo a baptism of fire, in which its elements will "melt with fervent heat," and all the dross of its mortality be consumed. Then, by the power of the resurrection, Mother Earth will rise again, changed into a glorious sphere, a heaven, and the righteous will inherit it eternally.

## WHAT MOST IMPRESSED

What most impressed me was the love of Truth, the love of the Gospel, in the hearts of the Elders, our boy and girl missionaries; in the hearts also of the scattered Saints; and manifested to a degree by the honest investigators of our doctrines and claims, those who attend the meetings of the Saints and listen respectfully and appreciatively to the testimonies of the servants of the Lord. Their love for the Gospel and their reverence for those who preach it, beamed from every face and lingered in every hand-clasp.

I don't wonder that they love the Gospel. I love it. We all love it. It is the greatest, grandest and most glorious thing under the sun.

## THE GOSPEL OF COMMON SENSE

Next to the beauty and sublimity of the Gospel, I appreciate it for its plain, sound common sense. It satisfies the cravings of the soul; answers every question that needs answering and solves every problem that ought to be solved. It makes clear life's meaning and purpose, and

reveals to man his origin, duty and eternal destiny. It tells the truth about God and enables one to comprehend the things of God.

#### THE TRUE GOD

The God we worship—who is he? What is he? He is the God of the Bible, the God of Adam, of Enoch, of Noah, of Melchizedek, the God of Abraham, Isaac and Jacob; the God who made man in his own image. He is our God; but he was not the God that the churches were teaching and their congregations worshipping when Joseph Smith and “Mormonism” came forth. The Christian world had conjured up an impersonal god, a bodiless deity, a spirit that:

“Warms in the sun, refreshes in the breeze,  
Glowes in the stars and blossoms in the trees,  
Lives through all life, extends through all extent,  
Spreads undivided, operates unspent.”

A very beautiful description—of something, but no correct portrait of the true and living God. There is indeed a spirit that proceeds forth from him and is immanent in all things. It is the power by which the grass grows, the flowers bloom, and the trees bear their fruit. It is the light of the sun, moon and stars, and the lamp of the human understanding. All men and women have a portion of it, are born into the world with it. It is the principle of life and light throughout all creation.

But that is *not* our Father in Heaven; no, nor our Savior, Jesus Christ; nor the Holy Ghost as a personage; it is not even the gift of the Holy Ghost, which is the exclusive possession of members of the Church of Christ. It is not God, but a spirit sent forth from God, not Divinity, but an emanation from Divinity; and it was what the Christian world was worshipping, or what Christian teachers were teaching, when Joseph Smith and the restored Gospel came.

Joseph knew God, for he had seen him, had conversed with him, and received from him instruction. He declared God to be in human form, an exalted, glorified *Man*, and that was his first great service to humanity. He brought back the lost knowledge of the true and living God.

#### MAN IN THE DIVINE IMAGE

And how reasonable, how logical it is. What simple, plain common sense. For if God made man in his own image, then God must be in the image of man. And if men and women are indeed God's children, his sons and daughters, what more reasonable than the conclusion that we have a Mother as well as a Father in Heaven, in whose likeness we are, male and female?

#### NOT CREATED OUT OF NOTHING

The churches were also teaching that God made this beautiful earth and all that it contains out of nothing. Why, a ten-year old boy



ought to reject such a dogma as that. How can something be made out of nothing? Think of it a moment! God never gave such a doctrine; Jesus never taught it; neither did his apostles. Neither did Joseph Smith. In the Book of Abraham, translated by him, the Lord is quoted as saying, "unto those who were with him" on the morning of creation: "We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell."

That is "Mormon" doctrine and it is plain common sense, true philosophy, in perfect accord with true science. Science declared long ago that it is impossible to create or destroy an atom of matter; and divine revelation proclaimed it long before science did. The elements are eternal; matter as well as spirit is uncreatable, indestructible. Out of the eternal elements God created the earth spiritually and temporally, with all that it contains.

#### LIFE'S PURPOSE

And this earth is for God's children, for you and me and all the rest of the race. We are placed here as spirits to take bodies and thus become souls, capable of endless increase and eternal progression; to be tested in this our second estate, as we were tested in our first our spirit estate. Here we walk by faith, whereas in the spirit world we walked by sight. We kept the first estate and won the privilege of coming into this second estate, with the promise that if we manifest equal integrity here, we shall have glory added upon our heads forever and ever.

#### WHERE WE SHALL SPEND ETERNITY

What is the Lord going to do with this beautiful world? Did he create it merely to destroy it? No. He is going to change it into a heaven, a home for the righteous. I picked up a card on a railroad train one day, a card on which was printed this question: "Where do you expect to spend eternity?" A very interesting query; and a very difficult one for some people to answer. But "Mormonism" answers it, and it is the only religion that can answer it consistently. "Mormonism" says that when we pass out of the body we are in the spirit world, and will remain there, the righteous resting from their labors—not in idleness, but in doing, working without weariness, without pain, while awaiting a glorious resurrection, when they are to have the privilege of coming back to spend their time on this planet, when it is celestialized and converted into a heaven.

#### HOW SHALL WE SPEND ETERNITY?

About the time that I picked up that card and read the question thereon, a similar question was going the rounds of the religious magazines. Thus: "How do you expect to spend eternity?" This question caused quite a discussion. One reverend gentleman answered it in these words: "How do I expect to spend eternity? I expect to spend the first million years gazing upon the face of the Savior. And

then," he added, somewhat facetiously, "I might take a sidelong glance at my wife."

Poor lone woman, waiting a million years for that sidelong glance! Is it not plain that her loving husband did not know how to answer the question? If he had known he would have told, and made himself famous; but he did not know, and so passed it off as a joke. But it is no joke, this problem of life and death and resurrection and the hereafter. It is a solemn and sublime reality.

But assuming that he was serious and really meant what he said, let us consider for a moment the gentleman's reply. Does any sane man or woman believe that an all-wise God would create an earth like this, and place his children upon it to become expert and skillful as farmers, as artisans, as engineers, bankers, merchants or what not, and then whisk them away to some distant part of the universe, some world "beyond the bounds of time and space," where they would sit down and twiddle their thumbs and stare somebody out of countenance for a million years? Is it reasonable? Is it sensible?

#### A MORMON REPLY

How would a Latter-day Saint answer such a question? One who understands his religion—an intelligent, thoughtful Latter-day Saint, if asked: "How do you expect to spend eternity," would be very apt to reply: "I expect to spend it in doing there the things I have learned to do here." That is common sense. It is logical, economical. Else were this all wasted time. No, we are not going to sit down through all eternity and gaze upon the face of the Savior. I don't believe he would want anyone to look at him that long. It would be bad manners. We shall do in eternity the things we have learned to do in time, but we will do them better there than here. We will be better fathers and mothers, better husbands and wives, better in every way; and every faculty exercised and developed here, will find full play and employment in the Great Hereafter.

I do not mean to say that the farmer will have to plow and sow, in heaven as he does on earth, in order to produce a harvest; nor that the good housewife will have to cook pancakes on a red-hot stove. But I do say that all the occupations of this life that are proper and legitimate are typical of and lead up to and prepare us for the higher occupations of the life to come. We will do there the things we have learned to do here, but we will do them in higher and better ways. For instance, when man wants light, he strikes a match or presses a button, or turns a switch, and lo there is light. When God wants light he says: "Let there be light!" and there is light. Nay, God himself is Light, and would need but to appear and all darkness would flee away.

Nor is there anything contrary to law in all this. God works by law. But there are greater laws and lesser laws, and sometimes the greater suspend the action of the lesser. Miracles are not contrary to law; they are simply extraordinary results flowing from superior means

and methods of doing things. When Elisha the Prophet raised the sunken ax from the bottom of the Jordan River, he might have done it in a commonplace way—might have laid aside his robes, taken off his sandals, and plunged in like a diver and brought the ax to the surface. But he knew a better way. Plucking a sprig of green from a bush growing on the bank of the river, he cast it upon the water and commanded the ax to float. "And the iron did swim," says the sacred record. I believe it. The prophet's act was not contrary to law, but in accordance with law, a higher law than the law of gravitation which, had not its operation on that piece of iron been suspended, would have kept the ax at the bottom of the stream until raised by some other process.

In conclusion. The Gospel explains all such problems, and will solve for us in due season all mysteries. We know some things now. We know where and how we will spend eternity. Revelation has made it clear, and good old Dr. Watts, author of the hymn, "Sweet is the Work, my God, my King," had a glinting of light upon this great subject when he wrote concerning the Hereafter:

"Then shall I see and hear and know  
All I desired and wished below,  
And every power find sweet employ  
In that eternal world of joy."

### PRESIDENT HEBER J. GRANT

I have received a telegram from President L. G. Kirkman of the Twin Falls Stake, reading as follows:

"Regret I cannot attend conference Friday morning. Services could be heard very plainly over the radio. Afternoon services could not be heard so well."

I have received a telegram from President Richard C. May of the Minidoka Stake, which says:

"We have enjoyed today's conference services. Reception good."

President Joseph W. McMurrin has a very sick wife, which accounts for his absence from this conference.

President J. Golden Kimball is confined to his home, suffering from a very severe cold.

As you all know, Elder John A. Widtsoe is presiding over the European Mission.

The congregation sang the hymn, "Come, let us anew."

Elder Joseph Quinney, Jr., offered the closing prayer.

The conference adjourned until 2 o'clock p. m.

## AFTERNOON MEETING

Conference reconvened promptly at 2 o'clock p. m., President Grant opening the meeting by announcing that the congregation would sing the hymn, "How firm a foundation."

The invocation was offered by Elder William T. Jack, President of the Cassia stake.

Jessie and Charlie Williams sang a duet, "Proud? Yes, of our home in the mountains."

### ELDER GEORGE F. RICHARDS

This, my brethren and sisters, I regard as a tremendous responsibility as well as a wonderful opportunity. As I have anticipated this call and have meditated on what I might say that would be proper, my mind at times has been illumined by the Spirit, to see and feel the truth of this work in a way that if presented in the same light to others might be profitable; and then the vision of these things would in a measure fade away. By this I have been made to realize my dependence upon the Lord on such occasions.

I realize that it is quite possible for those of superior minds to profit more by the thoughts which may arise in their minds as a result of what is said by the speaker than from just what is said. The mind goes out farther and brings in material relative to the same subject and is edified thereby. I hope that all my hearers may, by the aid of the Holy Spirit, enlarge upon that which I may say and that to their profit. I also realize that it is impossible for me to make you feel what I do not feel myself. It is my desire at this time by my remarks to cause you to see and feel the beauty and the truth of this great latter-day work.

#### THE NEED OF REVELATION

The world had no greater need than that of the revelation given through a fourteen-year-old boy in the Spring of 1820, a revelation of God the Eternal Father and his Son, Jesus Christ. At that time spiritual darkness covered the earth and gross darkness the minds of the people; and that deplorable condition continues, except where people have accepted what was revealed through the Prophet Joseph Smith. We have but to refer to the creeds of the different denominations to be convinced of this fact. I would refer you to the "Confession of Faith" of the Presbyterian Church, which church has a following, I presume, of millions of people; and these members of the church have by their membership subscribed to the things which are written in the "Confession of Faith" as follows:

"In the unity of the Godhead there be three persons of one substance, power and eternity, God the Father, God the Son, God the Holy Ghost."

Quoting from "Shorter Catechism," I read this:

"There are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory."

The question is asked in the Catechism: "Are there more Gods than one?" And the answer is: "There is but one only, the living and true God."

"We must not conceive of him as being like, in form, any thing in either heaven or earth."

Those who wrote this part of the creed of the Presbyterian Church did not know God the Eternal Father, his Son Jesus Christ, and the Holy Ghost, as they are. The world at that time was in need of new revelation of God the Eternal Father and of his Son Jesus Christ.

We have also in the first Article of Religion of the great Anglican Church, the headquarters of which are found in Great Britain, which church also has a following of many millions of people subscribing to a creed, a professed belief, very similar to that which I have read. It is as follows:

"There is one living and true God everlasting, without body, parts or passions, of infinite wisdom, power and goodness; the maker and preserver of all things visible and invisible, and in the unity of this Godhead there are three personages of one substance, power and eternity, the Father, the Son and the Holy Ghost."

Coming down to a later date, let me read you what the Bishop of Liverpool of that Anglican Church had to say about conditions. This was on March 21st, 1912, as reported in the *Lancashire Daily Post*, and is as follows:

"The Bishop of Liverpool performed the consecration ceremony at Holy Trinity Church, Southport, yesterday. In his sermon he said, one of the great needs of the Christian Church was power. They were living in an age of great material power; they had covered the land with new and restored churches; they had spent great sums of money on colleges and ecclesiastical buildings; they had improved and enriched their services; they had planted new missions in foreign lands, and their settlements in all the great towns. Religion today was wearing silver slippers, and moving in high places, and yet he ventured to think, there was a strange want of power about the Church of God, not only in their branch, but about every other branch.

"The Church at present seemed almost overmatched by the power of darkness. Sometimes it seemed as if the darkness was gaining on the light. What was the cause of the strange paralysis that had befallen the Church?"

An admission that a paralysis had befallen the Church:

"He believed that the Church needed today a re-discovery of God; he believed the Church was weak today because God was so distant, so unreal, so dimly seen. Today they saw the results of that dim vision of the distant God. They saw on all sides unsettlement in the faith, slackness in the spiritual life, men losing their grip on those great and vital truths which had made Christendom what it was, refusing to face the spectre of the mind, content to drift and to leave things in suspense, and this weak unworthy spirit was beginning to affect our whole national life."

It is an admission of the importance of having a correct understanding or conception of God the Eternal Father and of his Son Jesus Christ. The world I say was in need of the revelation that came from heaven through a fourteen-year-old boy in 1820, as well as all the other revelations that were given subsequently to that same individual, the Prophet Joseph Smith. This was a wonderful revelation, the vision of the Prophet Joseph, wherein the Father and the Son appeared to him, and the Father, speaking to him, introduced his Son, who answered his questions satisfactorily. He saw that God the Eternal Father is a personage, having body and parts like unto man, or in other words that man is really and actually in his image and likeness, but that God is an immortal being, a glorified and exalted being, and that his Son Jesus Christ is like him. There was no removing this testimony from the mind of Joseph Smith, although it came to him as a mere boy.

**"A MARVELOUS WORK AND A WONDER"**

We read in Isaiah, 29th chapter, a prediction of the coming forth of this great work. The Lord speaks to his servant Isaiah, saying: (If you read the context you must be convinced that it refers to this particular time when the gospel is restored.)

"Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

"Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

This one revelation—the vision of the boy Joseph—marked a fulfilment of this prediction. As we see the Church as a whole today, the wonderful effective work of this organization with the gospel and its principles and ordinances, scriptural appealing and true, we are led to the conclusion without a doubt that it is "a marvelous work and a wonder."

Men and women outside of this Church have been able to see this and they have wondered at it. The thing that is a wonderment to me is that when they have given this consideration to the Church of Jesus Christ of Latter-day Saints and the gospel which we have received and which we are teaching to the world and have done for more than a century, and which we are trying to live, that they should consider it the product of the mind of man and not give God the glory. It is a wonderment to me that the Bishop of Liverpool, after nearly a century had elapsed after God had given this great vision and revelation to the world, should not be able to see the truth, to understand the light that has come unto us, as many, many others are not able to see and understand.

**APPRECIATIVE OF LIGHT AND KNOWLEDGE**

And this makes me individually appreciative that I have been able

to see the light and that I have received the light, that I do not only believe in God the Eternal Father as a personal, an exalted and glorified being, but that I do know that he lives and that he is the God of this world, the very eternal Father of the spirits of all men, and that Jesus Christ, who was with him in the appearance to Joseph Smith, is the firstborn of the Father in the spirit, the Only Begotten of the Father in the flesh, the Savior and Redeemer of mankind.

We as a people, my brethren and sisters, should rejoice in this light and knowledge that has come unto us and the testimony our Heavenly Father has given us concerning these things.

#### CHOSEN BEFORE BIRTH FOR SPECIAL MISSION

Joseph Smith was chosen, as we believe, from before he was born for a special mission, the ushering in of the dispensation of the fulness of times. We read in the third chapter of the Book of Abraham that the Lord showed to his servant Abraham intelligences, the spirits of men. He told Abraham that they were among his noble ones whom he had chosen to be his rulers; and said he, "Thou, Abraham, art one of them." They were to be rulers in the sense that Abraham was a ruler in his day, a servant of God and of the people. It is just as easy to believe that Joseph Smith was one of those noble spirits, that he was reserved of the Lord to come forth in this last day, to be used as a mouthpiece of the Lord, his prophet, in the establishment of his Church and Kingdom anew upon the earth, and the restoration of the everlasting gospel. So we Latter-day Saints believe and so we testify.

I bear my testimony to you, my brethren and sisters, that I do know of the truth of this work. It is God's work. It is his plan instituted in heaven from before the foundation of the world, the only plan that God has instituted, the only plan that has in it the power of God unto salvation unto those who obey. I pray God that he may help us, for we need his help on every hand, that we who have embraced the gospel may remain true and faithful.

#### SERVE THE LORD

We heard yesterday a message, an impressive message, in three words: "Hold the faith," and that reminded me of what I heard just a few days ago in attending a conference at Ogden. A little story of a cobbler who was asked what his business was. He answered, "My business is to serve God. I mend shoes for a living."

Serve the Lord! A three word message worthy of our remembering; and if I were to add another three word message, my brethren and sisters, it would be this: Live your religion. And I will make this promise, that if we do live our religion it will mean for us joy and happiness in this life and eternal life and exaltation in the world to come. I bear you my testimony to this end in the name of Jesus Christ. Amen.

## ELDER RICHARD R. LYMAN

"The Glory of God is Intelligence." These words of the Prophet Joseph Smith have been adopted as the motto of the Mutual Improvement Associations. I desire to apply these words to two of the world's great educational movements.

## EDUCATION, ANCIENT AND MODERN

Why did people of olden times know so much about eclipses, the stars, their distances and their orbits? Why were they so intensely interested in these and other technical mathematical problems before they knew how to build a wagon wheel? The reason is that in those days the people were divided into two classes, aristocrats and slaves.

As soon as education was given to those who had to toil, as well as to those who were aristocrats, this marvelous mechanical age in which we live had its beginning. Toilers with trained minds found little interest in astronomy. What did they care about eclipses? They were not concerned with theoretical mathematical problems, but with devising methods of lightening the burdens that were resting upon their backs. As a result of this change in the application of learning, we live today in an age of scientific miracles, which the mental efforts of these toilers have made possible. Today machinery can do almost anything. One of the latest achievements is the flight of Lindbergh from New York to Paris.

In 1880, when Louis Pasteur, a French scientist, a French toiler, who had arisen from poverty, put forth the mental effort necessary to discover the relation that exists between disease and disease germs, he gave to mankind the greatest human-welfare contribution of all time, arising from scientific investigation.

## SCIENCE APPLIED TO SANITATION

I have returned this morning from the city of Chicago. The Sanitary District of Chicago includes the city of Chicago and fifty-nine other municipalities. I was invited by the district officials to inspect and make a report on their recently completed North Side Sewage Treatment Plant. This project is the largest, the most scientific, the most modern institution of its kind in the world. In this District there are 3,500,000 people. The Sanitary District was created by act of the legislature of the State of Illinois in 1889. Its purpose is the disposal of the sewage and other wastes of that District. The special aim was and is to avoid contaminating the waters of Lake Michigan—the only source of water supply for the city of Chicago and other municipalities in the Sanitary District.

Back in 1893, when the World's Fair was held in Chicago, engineers from every country looked with astonishment and admiration at the tremendous undertaking of changing the direction of the flow of the Chicago River. From flowing into Lake Michigan it was changed, by means of a deep cut, to flow out of the Lake through the



city of Chicago, into the Des Plaines, the Illinois, and the Mississippi rivers, and thence into the Gulf of Mexico. Thus, through this canal, by the dilution method, the most modern then known, they had their sewage carried into the Gulf.

But it was in 1895 that the first great modern hydro-electric power plant was constructed at Niagara Falls. This brought to the water of the Niagara river a new value, and at once the power interests began to raise objections to the diversion of the water from Lake Michigan. Led by these power interests, cities located on the shores of the Great Lakes and states on their borders, have waged a long and fierce battle against this diversion. So intense have been these objections that leading citizens have been led to think it has lowered the water surface of the Great Lakes, to the serious injury of shipping. In fact many citizens suppose that the diversion has caused most of the difficulties of commerce on the Great Lakes. As a matter of fact, the water taken through the Chicago drainage canal has lowered the water surface but 5 inches; and by use of comparatively simple regulating works constructed at the outlets of the Lakes, fluctuations of level can be largely prevented and the water surfaces can be held at the highest desirable levels. Such works will protect all interests involved, greatly improve harbor conditions, allow water for power to be used more efficiently, and will make possible the restoration and perpetuation of the beauty of Niagara Falls.

#### THE MODERN OUTLOOK OF MEN

In this modern day, when the men who labor have been trained and educated, they have brought and they are bringing their minds to bear upon problems of practical value. The work of reversing the flow of the Chicago river was hardly completed in 1900, when the officials of the Sanitary District began, by experiment and by use of other scientific methods, to devise more recent, better, and more efficient ways of treating the wastes from the District than the dilution method.

The purification works they now have constructed, and those for which they have completely designed plans, will mean, when completed, an investment of \$300,000,000. For the welfare of mankind, not on astronomy or on theoretical mathematics, but on the practical things of this practical age of miracles the District has already expended \$182,000,000. Modern works like these are coming into the world because we are educating those who labor.

#### FOR PRESERVATION OF PUBLIC HEALTH

I was at the formal opening last Wednesday of one unit of these great works. This unit alone has cost \$32,000,000. State officials, city officials, and eminent sanitary and civil engineers of the whole land were in attendance.

Were the preservation of the public health of Chicago a local

problem only, I would not here refer to this project. But since Chicago is a center through which practically all east-bound and west-bound traffic of our country passes, all citizens may be affected by the health conditions of this Sanitary District.

For the purpose of establishing, in and about Chicago, the best possible conditions for public health, a veritable army of civil, electrical, and sanitary engineers are making scientific experiments and are studying the results of similar investigations wherever they are being performed. By holding this extensive organization together in entire freedom from politics or other prejudices, qualified men are given positions and are retained in them solely because of their merit. This is one of the reasons why the District has been able to design, construct, and formally to open the North Side Sewage Treatment works. I have said that up to this hour, it is the greatest accomplishment of its kind in the world, for the promotion and preservation of public health.

#### MAGNITUDE OF CHICAGO'S WORKS

It has been charged that Chicago was not putting forth reasonable efforts to purify and dispose of its sewage and similar wastes. You will be interested to know that there are but 23 other cities in the United States with a population greater than 100,000 which have sewage-disposal plants. All of these 23 combined have expended in this line of work but \$149,000,000, while Chicago has expended for this purpose \$182,000,000; that is, \$33,000,000 more than have all these other 23 cities.

The citizens of Chicago exhibit a real American spirit. It is the same spirit that actuated our soldiers in France. It is said that when the Germans blew out a bridge at night, they were surprised the next morning to find that the Americans had replaced it and were across the river.

#### RECENT ELEVATION OF WOMAN

That is the first of the two phases of the historic educational problem that I desire to mention. The other is the education of women.

The time is short, even today, since women were admitted into educational institutions; and just as the education, in years past, of those who had to toil, has transformed the world into this marvelous scientific age, so the education of women is destined to produce further marvelous transformations in human welfare.

There are still many educational institutions that do not believe in co-education; that is, they do not admit women. In the Church of Jesus Christ of Latter-day Saints there is no educational opportunity provided for men that is not open also to women. Side by side with the women, high priests and patriarchs do their studying each Sunday morning. Young men preparing to go into the mission field get their training alongside of young women, many of whom are also being trained for missions. You heard it said this morning by one of our

mission presidents, that he wants us to send more young women into the mission field. Thus we give to the women of the Church, as we have always done, the same educational opportunities that we give to men.

#### A GREAT CHURCH SCHOOL

A great school, to which women are freely admitted, has been instituted by the Church. For this purpose we have set apart the best period of the best day—Sunday morning from 10 to 12 o'clock. In this school we teach theology to all the people. Side by side in this great Church school men and women listen to the instruction. Will not this equal educational opportunity now provided for women, not only in the Church but in nearly every part of the world, yet produce another profound change in the welfare, the conduct, and the development of the human family?

#### THIS BOOK OF PUPIN'S

As part of the course of instruction, our Committee on Adult Recreation has recommended for our reading course this year a book entitled *From Immigrant to Inventor*, written by Michael Pupin. This book portrays a picture and cites an example of the far-reaching influence that a mother may exert upon the character and accomplishments of her son. While in this instance the mother was not versed in the learning of books, she nevertheless had the wisdom to perceive the value of education and the gift to impress upon her son the benefits that come from a trained mind.

At the age of fifteen Michael Pupin came to the United States. Today he holds the chair of electro-mechanics in Columbia University. The long-distance telephone was made possible by his inventions; the radio is due largely to his genius. We recommend to all people in the Church the reading of this book. Those who have read it appreciate the strength and uplift of the message it carries. It will tell you something of the spirit of our Mutual Improvement organizations. It will teach you to value in the lives of men the development that can come to them from women, especially the training that can come from mothers.

#### HOW HIS MOTHER GUIDED HIM

Michael Pupin received his inspiration from a mother in Serbia—a mother who was not able to read or write. In his boyhood he surmised that reading, writing, and arithmetic were methods of torture that had been devised by the teacher in order to punish students, especially boys who had appointments with their chums and playmates.

"But," says the inventor, "my mother soon convinced me that I was wrong. She could neither read nor write; and she told me that she always felt that she was blind, in spite of the clear vision of her

eyes; so blind, indeed, that, as she expained, she did not dare to venture into the world much beyond the confines of her native village."

She would say to him: "My boy, if you wish to go out into the world, about which you hear so much, you must provide yourself with another pair of eyes; the eyes of reading and writing. \* \* \* Knowledge is the golden ladder over which we climb to heaven; knowledge is the light which illuminates our path through this life and leads to a future life of everlasting glory." How closely these words approach the words of the prophet: "The Glory of God is Intelligence."

#### INFLUENCE OF MOTHERS

What think you of the power that comes into the life of a boy who has the right kind of mother? I urge all the people in the Church, especially those who are and those who expect to be mothers, to study this remarkable book. It proves how powerful is the influence that a mother has in the ambition, in the success, and in the spiritual values, in the life of a man. God bless the mother who whispers such messages of inspiration into the soul of her son. She might have said: "My son, if you live, I expect to see you realize in your life many of the ambitions and many of the hopes that I myself have not been able to achieve." So changed was his mind, so aroused was his determination, that in a short time he had the delight of convincing his mother that he could read and write as well as any boy.

Later, when the teacher had observed the change in the boy's attitude toward study, the teacher was so much astonished that he fancied a miracle had occurred. The mother told the teacher that in a dream she saw a Saint lay his hands upon the head of her son; then the Saint, pointing to her, said: "Daughter, your boy will soon outgrow the village school. Let him go out into the world, where he can find more brain food for his hungry head." She told this to the teacher in the presence of her son. It was like a message whispered into his ear. It brought higher ambitions to his soul. The words of his mother aroused him to action.

#### A DECISIVE STROKE

Next year the teacher selected this boy to give the recitation at their annual celebration. The teacher wrote the speech. While the mother was not able to read or write, she had a memory. She knew many of the psalms and took delight in reciting them. She amended and amplified the speech and had the boy rehearse it again and again. The success of the address, Pupin relates, was overwhelming. His chums—unruly boys—did not giggle; they looked interested, and thus encouraged the speaker. Pupin writes: "My mother cried for joy." Heaven bless the mothers who cry for joy at the successes of their sons. In the great training-school of the Church, where theological work on Sunday and activity work on Tuesday night, are undertaken,

we have a course of training that continues from the cradle to the grave. We trust that, under divine guidance, this training will prepare mothers who can lead their sons as the mother of Michael Pupin led him.

He had heard of Lincoln during the war. His mother appealed now for him to be sent away to school—fifteen miles to a high school.

#### A FATHER'S DOUBTS

Notwithstanding objections raised by the father, the mother had her way; and the son, who had outgrown the country school, was sent to the higher educational institution. Here the boy learned of Benjamin Franklin and of electricity. The father had looked upon Franklin as an idle boy playing with a kite, and was indignant when the boy intimated that this American might possibly be wiser than the wise men of their country village. Womanlike, the mother took the boy's side; and soon the father was himself convinced that wisdom might be found in America. To train the mothers so that they shall exert on the lives of their sons the same fine influence and awaken the same stimulating ambition that swelled the heart of Michael Pupin,—this is an aim of the Church.

#### THE YOUTH'S RESOLVE

So much had the boy heard about America, that he sold his heavy coat, his books, his warm clothing, for money with which to buy his ticket to America; for he hoped here to achieve the success his mother had laid out for him. Leaving his school, he started for America without returning to his home. A letter to his mother, in affectionate terms said that, having outgrown the school and the teachers, he had departed for the land of Franklin and Lincoln. He assured her that "with her blessing and God's help" he would certainly succeed. He promised that he would return rich in rare knowledge and in honor. The story is thrilling. Will you read it? No woman can do so without receiving new inspiration, the kind of inspiration that we are aiming to give to all the women of the Church.

And so he sold his clothing and his coat, got his fare, and started for America. He did not know that he would have to provide his own mattress and blanket; therefore he almost perished. He said he had seen pictures of the American Indians. They did not seem to have much clothing. He sat by the smoke-stack during the night to keep from freezing. He landed in America at the age of fifteen, and no human soul was here that he had ever seen. When by an interpreter he was asked: "Don't you know somebody in America?" he answered that he had no relatives here and knew of nobody in the country but Franklin, Lincoln, and Harriett Beecher Stowe. The emigration agent at Castle Gardens said: "You showed good taste when you picked your American acquaintances."

## PUPIN'S SEARCH FOR "LIGHT"

During all of his early days as a student and many of his years as an investigator, Michael Pupin went from library to library, from school to school, yes, even from country to country, endeavoring to find an answer to the question: "What is Light?" It was his lifelong search for an answer to this question that gave him the power of concentration, and laid the foundation for his later inventions. He was searching for Light—the light that illuminates the universe, the true nature of which men did not understand. His question stirs in me a desire to know what light in a spiritual sense truly is. John, the beloved Apostle, says that Jesus "was the true Light, which lighteth every man that cometh into the world. He was in the world and the world was made by him, yet the world knew him not." (John 1:9, 10.) The prayerful life of righteous living apparently brings into human hearts a something we refer to as a testimony—a satisfying feeling that enables one to speak as did Job when he said, "I know that my Redeemer liveth."

## CAN PSYCHOLOGISTS EXPLAIN?

I am looking for some psychologist or some other student of human nature who can explain how it is and why it is that this prayerful life of righteous living specified by our Lord and Savior brings this satisfying knowledge into human hearts,—knowledge which hearts can feel and souls can know, but rarely can explain. It is a seemingly unexplainable conviction, which those who have not gone through this religious experience, have difficulty in understanding. Satisfied with the conviction that comes as a result of living in accordance with the teachings and example of our Lord and Savior Jesus Christ, the human soul rises to such a height of feeling that there is hardly any sacrifice in time, money, or effort, which those genuinely converted will not undergo for the advancement of the cause. I ask, "What is this light, which prayerful, righteous living brings into human hearts?"

## THE REVELATION ON LIGHT

The language of a revelation given to the Prophet Joseph Smith in Section 88 of the Doctrine and Covenants, beginning with the 6th verse, refers to Jesus Christ the Son of God as "The Light of Truth; which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made.

"As also he is in the moon, and is in the light of the moon, and the power thereof by which it was made;

"As also the light of the stars, and the power thereof by which they were made;

"And the earth also, and the power thereof, even the earth upon which you stand.

"And the light which shineth, which giveth you light, is through him who

enlighteneth your eyes, which is the same light that quickeneth your understandings;

"Which light proceedeth forth from the presence of God to fill the immensity of space—

"The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things."

#### SCIENCE CORROBORATES REVEALED TRUTH

Just as the physical light of the sun illuminates the globe and all the dark planets; and just as this light and its lesser form heat are necessary physical conditions of all animate life of the globe, all animal and vegetable life being dependent upon the heat from the sun, so the inner light, the light of the spirit, the illumination that comes to the dark souls of men, is derived from One who is the true Light which lighteth every man that comes into the world. The spirit and testimony of Jesus is the light of the soul—the light of the world. This true Light was in the world, and the world was made by him; yet the world knew him not till he revealed himself to those who were able to understand him and know who he is. So the physical light which, in another sense, is the life of animate nature on the globe, was in the world and the world of life was made or sustained by it, yet men do not now, even the most learned, understand its exact nature.

I probably cannot give to the question, "What is Light?" an answer that would satisfy the scientific intellect of Michael Pupin. Nor have I been able to find anyone who can answer the question, "What is the light that comes into human hearts as a result of the gospel of Jesus Christ?"

Do the words of the Prophet, above quoted, answer these queries? Is Jesus Christ "The light of truth," the source of all the light of which I am speaking?

#### READ THE BOOK

Mutual Improvement Organizations recommend to the Church a reading course. This Pupin book, *From Immigrant to Inventor*, is one of the books recommended. Read it, I pray you. Study it; for the book impresses me as being filled with the gospel spirit. You women are to train up a generation of strong, noble, and Christian men, are destined to produce a generation of women who can teach the gospel to all the people in all the world—a preparation for the coming of our Lord and Savior, Jesus Christ. This great educational institution that the Church has established for men and women, for old and young, will help to prepare for this great work. May we succeed in it; and may we have the power, the influence, and the testimony, that "to every nation, kindred, tongue, and people" (Rev. 14:6) we may effectively preach this gospel of Jesus Christ as it has been restored here and now by the power of God.

## ELDER RULON S. WELLS

*Of the First Council of Seventy*

Elder McKay referred to an admonition given by the Apostle Paul to his son, in the faith, Timothy. That message was to hold the faith. While he was giving expression and explanation of that glorious message, I thought of another message which the same apostle sent to that same valiant servant of the Lord, Timothy. I presume that he felt a fatherly interest in Timothy and probably noted that even that valiant servant of God had become somewhat derelict in the observance of his duty; and so he admonished him to "stir up the gift of God, which is in thee by the putting on of my hands." And I thought that if we or any of us are to hold and keep the faith the means by which it can be done is to stir up within us that glorious gift which we have received by the laying on of hands of the elders of this Church. I refer to that priceless gift, the gift of the Holy Ghost.

There is an absolute necessity on the part of Latter-day Saints, if they are to grow in a knowledge of God and in good works, day by day, that they have the help of their Heavenly Father, which he is more than willing to bestow upon them by transmitting or giving to them this wonderful and priceless gift, the Holy Ghost. It is a privilege that we have, a promise that has been made unto all of our Father's children who will comply with the necessary conditions, that they may have the benefit of that great and wonderful gift. Those conditions are in the first place: Faith in the Lord Jesus Christ. He is the one who was chosen of God to be the Savior of the world, and "God so loved the world that he gave his Only Begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Therefore, my brethren and sisters, in the exercise of this faith we must turn to God.

How are we to maintain and to receive the gift of the Holy Ghost? That was very clearly pointed out by the great apostle, Peter, in his sermon on the day of Pentecost:

"Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

So this gift, wonderful and precious though it is, may be realized and enjoyed by all the children of God to whom this call may come. Missionaries are sent out all over the world to make the call unto the inhabitants of the earth to comply with those conditions that will enable them to receive the wonderful gift by which alone they may know the things of God, that they may grow in the knowledge of him whom to know is life eternal.

President Grant, in his opening address, quoted from the Book of Doctrine and Covenants some very precious words. I am going to repeat two paragraphs from Section 121, which he quoted:



"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever."

We have no doubt read those wonderful paragraphs time and time again, and sometimes we are disposed to say that they are very beautiful words. That is a literary gem, although it may not in all particulars comply with all the rules of rhetoric; yet to me it is one of the great literary gems. Nothing more beautiful can be found in holy writ. But it is much more than that—more than a literary gem.

Here we have, it seems to me, a wonderful exposition of how to retain the gift of the Holy Ghost, to have the knowledge of the truth, to keep the faith. There are two things that are stated in those paragraphs which are essential and upon which are predicated the most wonderful blessings that we can possibly conceive of. What are they?

First: "Let thy bowels be full of charity towards all men." Well, that is a great commandment, the one that is like unto the first, which is to "love thy neighbor as thy self." It is to let your hearts go out, and especially to the household of faith, in love, sympathy and charity unfeigned, to all men.

And second: "Let virtue garnish thy thoughts unceasingly." If we would garnish our thoughts with virtue unceasingly there would be no room for sin. We need not concern ourselves so much as to what we may do, every act for which we are responsible is preceded by our thoughts, and if those thoughts are pure and holy, if they be garnished with virtue, the act will correspond, and we will not wander into bye nor forbidden paths. We will not go to the right nor to the left; we will not fall into sin and iniquity, but we will walk in the straight and narrow path that leadeth unto life eternal. These two things will bring salvation to our souls; for we read that if we do them: "Then shall our confidence wax strong in the presence of God." That means faith; that means that we will hold the faith and it will grow strong. We shall ask and receive, we shall seek and find, we shall knock and the door will be opened unto us. What a wonderful faith we may have if we will comply with those two conditions.

And then we read further: "And the doctrine of the priesthood,"—and that is the power of God—"shall distil upon thy soul as the dews from heaven." Not with any great bombasting, not with any great manifestation, but just quietly and without any assuming, as the dews fall from heaven. What a glorious promise that is, to be able to exercise the powers of the priesthood to which that same section refers so very greatly, and to exercise them in love unfeigned and in long-suffering and in patience. What a glorious thing it is if we can exercise those powers of the priesthood. Yet if we will do these two things,

this doctrine shall distil upon our souls and shall fill our whole being from the crowns of our heads to the soles of our feet.

And then we read on further: "And the Holy Ghost shall be thy constant companion." Latter-day Saints, we know how we received that wonderful gift. It is essential for all mankind to receive it, and the promise has been given to them all if they will comply with the conditions. Now the important thing is to retain it. Do those two things. That means to practice faith in God and repentance from sin, garnish thy thoughts with virtue. That is the great gospel of repentance. Let your faith and your confidence "wax strong in the presence of God," receive these glorious blessings, let your heart go out in love and sympathy for your fellow men; and these blessings and these powers shall be yours and will lead you eventually, just as true as we live, into the presence of God to receive the reward of the righteous. For we read on still further that if we do these things our "scepter"—that is the weapon that we may use to combat the powers of evil—"shall be an unchanging scepter of righteousness and truth." That is the sword of truth, a two-edged sword. Learn how to wield it, young men who are going out into the mission field. It is the weapon whereby you may combat the powers of evil and bring converts to the gospel of the Lord Jesus Christ—"an unchanging scepter of righteousness and truth." If you will only do these two things, that will be the weapon that you can use effectively in the saving of human souls.

And then comes the climax of all blessings that will accrue to those who will comply with those conditions. It reads like this: "And thy dominion shall be an everlasting dominion." That is our salvation, that is our exaltation, that is wherein we become like unto our Father in heaven, exercising divine power in having bestowed upon us a dominion; and it shall increase. This dominion shall be an everlasting dominion, "and without compulsory means it shall flow unto us forever and ever." That is the gospel of the Lord Jesus Christ.

We read these two paragraphs and do not realize how much we could find within them. The President admonished us to study the book of Doctrine and Covenants. Last year we had for our slogan—the young people of this Church: "We stand for a fuller knowledge of the Book of Mormon and a testimony of its divine origin." I feel like proposing as a slogan for some future consideration: We stand for the Book of Doctrine and Covenants and for a testimony of its divine origin. The books are full of just such passages as these I have quoted, and they have upon them the impress of divinity.

Let us study the word of God, his revelations; for his Church has been built upon that solid foundation which brings us into communion with our Heavenly Father. May we grow in the knowledge of the truth and in good works day by day, and realize the glorious promises that have been made to us, conditioned upon our compliance with the laws upon which they are predicated, I pray, in the name of Jesus Christ. Amen.

## ELDER HYRUM G. SMITH

*Presiding Patriarch of the Church*

It is one thing to give advice and counsel and it is another thing to take it. A great many of the members of the Church have sought counsel at the hands of the General Authorities of the Church, but they have not all taken the counsel that was given them. It is the privilege, however, of the officers of the Church to give counsel and advice when the opportunity affords itself. I am sure the Latter-day Saints will have much to take home from the results of this conference, from the fruits of the testimony of the Spirit, and the experience of the brethren. The members and officers, I am sure, have been wonderfully blessed during this conference.

I wish to express my appreciation for the kindness of the Lord to me, for the blessings which I have received since I last had the privilege of standing before this congregation. I am very grateful for the strength I possess to stand here today, although I am not free from suffering while I do so.

I know there are many people in the Church who are suffering today from lack of employment—from the lack of employment to provide the necessities of life—and a word of encouragement sometimes helps. I am very happy to know that a word of encouragement and prayer, if you please, occasionally helps those who are discouraged. I have in my office a collection of testimonies from individuals all over the Church, relative to their gratitude for the blessings they have received—the result of a word of encouragement in an hour of need; and I am grateful that it has been my privilege to perform my part in this sacred service. I regret that I am not able to do more of it. I wish to take this opportunity to admonish the people generally to take the advice and the counsel given them in this conference.

I have been asked many times concerning a promise that is frequently given in blessings to the effect that the person would be guided by the influence and promptings of his guardian angel. These people have said: "Brother Smith, who is our guardian angel?" The spirits of our departed loved ones, as well as other spirits, may be appointed to act as our guardian angels, but they are special and come by appointment, while the Holy Spirit yields a constant influence over our lives for our guidance and protection. Brother Whitney has explained the Spirit of the Lord that is in all things. There are many passages in our scriptures which explain the fact that the Spirit of God is in all things, for they were created spiritually before they were created temporally. Every living thing upon this earth was created spiritually before it was created temporally; therefore, everything that is upon this earth or ever has been, has had a spirit, and that spirit has had a guide for its protection. And so we Latter-day Saints, members of the Church of Christ, having been especially given this spirit, having it pointed out to us by special notice, it is an important thing in our lives

to guide us. And I have admonished and advised a great many of our saints that if they will only hearken unto those "sweet and peaceful promptings" they will know the truth, they will know how to decide upon matters for their safety and success in temporal and in spiritual affairs. I know this is the truth, because I have tried it myself, and I believe it, that it is the prompting of the Spirit of the Lord in its influence over our lives. I think, too, that as long as we are conscious of our activity and know what we are doing we never do wrong but that we know it is wrong; because we have been previously warned, whether it is right or wrong, if we will only listen. So I am prepared, my brethren and sisters, to further admonish you and further advise you to pay attention to those "sweet and peaceful promptings," and if you will listen to them and act wisely, you will make fewer mistakes and enjoy more peace and safety in life.

President Woodruff advised that we listen to our first impressions, and that too I am prepared to endorse and add to my list of advice. As a rule the first impression is the right one, and if we will listen to it, it will guide us in the ways of truth and righteousness and safety, in our journey through mortality. Referring again to the late President Woodruff—this principle became to him a daily guide in all of the affairs of his work; a wonderful example to us all. In many instances he and his loved ones were spared from destruction through immediate response to his first impression—the promptings of that Still Small Voice that whispered to him and guided him in the performance of his duty and in the ways of safety. He has left us some very interesting little stories for our benefit regarding this principle.

I pray the Lord to guide you, my brethren and sisters, safely in your work, that you may be further obedient to those whisperings for your protection and guidance in the Church. I thank the Lord for your faith and for your prayers for my personal welfare; and in turn I pray God to bless you, that he will continue to bless the authorities of the Church, President Grant and his associates—I know that the Lord has blessed them, for he has blessed me in being associated with them. I am grateful indeed for the prayers and blessings of my associates in the ministry, and am very grateful for the faith and the prayers of the saints, for I know that they have prevailed for my blessing. I pray that the Lord will continue to bless this Church, and all those who are working in it, whether at home or in the mission field. I pray the blessings of the Lord upon those who may be disturbed in their feelings and do not know how to decide upon what they ought to do. If they will listen, and then act when the prompting comes, I predict that they will receive comfort and blessing for their relief. May the blessings of the Lord attend us throughout the remainder of this conference, and when we go home may we take with us the advice and counsel and blessings which are given for our benefit, I pray, in the name of Jesus Christ. Amen.

## ELDER BRIGHAM H. ROBERTS

*Of the First Council of Seventy*

"After all that has been said, the greatest and most important duty is to preach the gospel."

That was said by the prophet of the new dispensation in a council meeting of the priesthood in Kirtland on the 6th day of April, 1837. It was a meeting of the Apostles and a number of other brethren holding the priesthood, at which the Prophet had been speaking and setting in order the quorums of the priesthood and teaching them its doctrine, also straightening out some difficulties that had arisen in some of the quorums. He dwelt at great length upon these doctrines of the priesthood. He spoke on that occasion for nearly two hours, part of the time in severe reproof of some of the actions of the brethren, and then afterwards in setting forth great doctrines pertaining to the priesthood, he uttered the words I have just read:

"After all that has been said, the most important duty is to preach the gospel."

The trend of thought in the several meetings we have held in this conference has been largely in the direction of giving encouragement and admonition to go on in the work of preaching the gospel, that has been restored in this great and new dispensation of it. And so this passage came to my mind from the history of the Church, and I have asked myself several times during the conference if there has been any change in respect to this matter mentioned by the prophet. Is it still true that "after all that has been said the most important thing is the preaching of the gospel"?

In a number of the early revelations that were given in the Church about the time of its organization and the publication of the Book of Mormon, there is answer given to a number of personal questions, to brethren who had rendered some assistance to the Prophet in bringing forth the Book of Mormon. They saw his preparations being made for the organization of the Church, and they began to wonder what their relationship to the forthcoming work would be, what it would mean to them. The Prophet's brother, Hyrum, came making such inquiry; so did Joseph Knight, the grandfather of our "Uncle Jesse Knight," as we knew him here in our pleasant relations with him. The Prophet's father came to know what would be his lot and part in the forthcoming of the great work, and the Prophet by means of the Urim and Thummim, which he still had in his possession, made inquiry and told them what would be their lot and part; and there is this singular thing in all the answers that were given at that time through the divine instrument of revelation, through the inspired Prophet, that there was no promise made of material welfare and prosperity, no office promised to them, no honor among men, nothing that the heart of man naturally craves. The type of the answers in those several revelations, and there are some eight or ten of them, was the one given to Oliver Cowdery. The Lord said to him in the

revelation given unto him as to what he should do in the new dispensation :

"Many times you have desired of me to know that which would be of the most worth unto you.

"Behold, blessed are you for this thing, and for speaking my words which I have given you according to my commandments.

"And now, behold, I say unto you, that the thing which shall be of most worth unto you is to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen."

It was the Lord Jesus Christ speaking.

Again to David Whitmer and Oliver Cowdery conjointly this was said :

"Remember, the worth of souls is great in the sight of God,

"For behold, the Lord your Redeemer suffered death in the flesh ; wherefore he suffered the pain of all men, that all men might repent and come unto him.

\* \* \* \* \*

"And how great is his joy in the soul that repenteth!

"Wherefore, you are called to cry repentance unto this people.

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!"

I take it that there has been no change in these principles ; that it still holds good that great is the joy of the Lord in the soul that is brought to repentance : that it is still true that if one should labor his whole life and succeed in bringing only one soul to a knowledge of the truth and into the kingdom of God, great will be his joy in the kingdom of our Father ; and that it is still true that the most important work in which man can engage is to declare repentance unto this people, that the ministry of this Church may bring souls unto God. Therefore, it is eminently fitting in this conference that our brethren should be inspired to emphasize this work of "preaching the gospel," and what the Prophet said in 1837 is still true, that "after all that has been said the most important thing is the preaching of the gospel."

The strength and power of our Church and the progress it has made in the world and the great things that have been accomplished by it have been in due proportion to our adherence to this missionary spirit that prompts us so willingly to preach the gospel.

Preaching the gospel is the dissemination of God's revealed truths, the messages of God, to the world. In the nature of the thing itself there could be no more important thing than to impart knowledge and wisdom of God unto the children of men, that it may save them to the uttermost. What could be more important than spreading abroad a knowledge of those enlightening truths which God has sent into the world through his appointed and inspired prophets? And I think I may say, for I feel it to be true, that in all the responsibilities and labors that have been placed upon the Church of Jesus Christ of Latter-day Saints, our people have not been more faithful in anything than they have been in this thing of preaching the gospel. I think the Lord is

well pleased with his people for the responses they have made to this call of his to send forth his messages of truth into the world, and I am delighted to see that the Church has responded also to the great spirit of the message that was to be delivered to the earth in the hour of God's judgment. St. John describes it as he saw it in vision when he declared that he had seen "another angel flying in the midst of heaven, having the everlasting gospel to preach to every nation, kindred, tongue and people, saying," and saying it with a loud voice, "Fear God and give glory to him for the hour of his judgment has come, and worship him who created heaven and earth, and the seas, and the fountains of water."

It was God's call to the world to come to the worship of the true and the living God, and it was to go to all people. And it was particularized so that there should be no mistake—it was to go to "every nation and kindred and tongue and people"; and the Church has responded to that splendid universal spirit and mission given to our Church in having the gospel restored to it. We have been practically to every nation, kindred, tongue and people. I have marveled sometimes in my own heart that we should remember the undeveloped peoples in the islands of the sea, even in the early decades of our history; that we should remember people with whose race and with whose national life we have little in sympathy. Yet, under the inspiration that goes with this work of preaching the gospel, the elders of the Church have been sent everywhere, and almost every land and race and nation has given up of its sons and daughters to be gathered to Zion to stand as witnesses unto God and to the world, that there is virtue and spiritual power in this gospel that has been restored in these days; and that it has taken hold of the splendid spirit of the fatherhood for the human race; and by our universal proclamation of the gospel we have borne witness to the world that God is interested in all humanity, that he is no respecter of persons. In that spirit the Church has labored.

I rejoice greatly in the report of President Grant in regard to the building program of the Church, by which in very many of the missions, almost in all of them, there have been churches erected to the name of the Most High God. I have a thought in relation to that work which came to me while we were dedicating some of the chapels which were builded in the Eastern States Mission while I was its president; and we never dedicated a church, however humble it was, but what I felt and said, that here we were erecting an altar, not unto the unknown God, but to the known Father of the human race, the God of heaven, whose Son Jesus Christ is. And all through the land where we build these chapels we are erecting altars to the known God, to which the people may come and find the truth and be instructed therein. I rejoice in every chapel that is builded, another altar to the known God, a center to which the people may come and receive the truth. In this spirit we are erecting these chapels as altars to God in the midst of the people. The Savior said that the kingdom of heaven was like unto leaven that the woman hid in three measures of meal until the whole

was leavened, filled with life. And so in this blessed land of ours, the land of Zion, these chapels, meeting places, these temples, are so many altars unto God, calling the inhabitants of the earth to the worship of the true and the living God. For it is the plain implication in the vision of St. John on Patmos that the whole world had departed from the worship of the true God and must needs be called back to the worship of the true and living God.

Whenever I pass this temple, walk alongside of it and contemplate its towers, its architectural beauty—of course I remember primarily that it is the House of the Lord wherein the sacred mysteries of heaven are revealed for the instruction of men, and holy ordinances for the living and for the dead are performed—but I hold it as sacred in my heart as I look upon it; and I have another thought in connection with it, and that is that it is a mass testimony of a whole people, a testimony to the world that God has spoken, and that he has revealed his truths once more for the salvation of men and has ushered in the dispensation of the fulness of times. It is a mass—a community testimony of the gospel of Jesus Christ, and becomes a witness wherever even the counterfeit presentment of its architectural beauty is published to the world. I love the temple as a testimony to the world of God's great new dispensation of his gospel, and the other temples also partake of the same glory and power and spirit.

Now, I am taking too much time on these things. There is something else I wanted to say, and it is this: We have been abundantly admonished in this conference to give attention to the preaching of the gospel and to the living of its principles; but I am emphasizing the matter of preaching it to the world. Since, however, we are so admonished in this our latest conference to regard this part of the work of the Lord, what is necessary on our part to get imbued with this spirit of preaching the gospel?

In the early decades of the Church there were existing conditions that contributed mightily to the spiritual life and upholding of the zeal and hopes of the people, but things that are not so prevalent now in our midst. For example, in the first years of the existence of the Church, the fact that we were proclaiming that God had spoken again, that a new revelation had been given—the truth of that was immediately challenged. Ministers of the gospel set themselves to work to prove that the volume of scripture was completed and forever closed, and, therefore, there was no room for the Book of Mormon, and there was no occasion for the revelation given through the Prophet Joseph Smith. The awful voice of prophecy had ceased. There were to be no more prophets. The volume of scripture was completed and forever closed. Well, we won that victory. It was not difficult to do so. The evidence of the scriptures and the genius of the gospel of Jesus Christ itself demanded a continual revelation if the spiritual life of the Church was to be maintained; and so our early elders obtained an easy victory over those who assailed us on that point. But the thought of a new revelation was a novel one; it attracted the attention of the world; it



became a center of interest. We were witnesses of it. Well, I say that battle was easily won, and we hear little today of objection against the idea that God's power is just as great in modern times as in ancient times, and there are very few who will undertake to disprove the possibility or even the probability of continuous revelation.

Also in those early decades we had in our minds the idea of finding and establishing Zion, and afterward, through the revelations of God, we found where the center place would be and could bear witness of that; and some of the saints from the East gathered into Jackson County and founded the city of Zion, where a temple was to be built, the plans of which were revealed to the Prophet. Then came on persecution and expulsion from Jackson County.

Then the great point of interest for a number of years was "the redemption of Zion" and the re-establishment of the saints upon their lands and the building of the city and the temple. Well, that does not now play so important a part in the message we have for the world in the preaching of the gospel.

Also we had revealed to us the doctrine, the great doctrine, of consecration of all our possessions and the receiving back of a stewardship from our consecrations. We had a desire to see the wealth that should be created by the hands of the people more justly distributed, so that there would be less distinction of rich and poor in the Church, and that there might be a community of interests and a community of resources from which the welfare of the people could be provided. That occupied our attention for a number of years. But we are not saying so much about that now. It is in the background of things, a part of the new dispensation, just as the redemption of Zion is. But what I wish to say is that these several things are not at present what you would call live issues with us. We are not giving much attention to those things now.

Again in the early decades of the Church the people were led to believe almost in the immediate coming, the glorious coming, of the Lord Jesus Christ in power and great glory, and that the time was near at hand. Indeed there were many who fixed upon about the time when he would come. Well, we still believe in the coming of the Lord Jesus Christ, but we do not very often refer to it in these days, and it is not so particularly influencing our actions and our faith as it did in times past. The Lord will come when he will come, and that he will come we are assured. The time of it is in his hands, where we feel that we can safely let it rest. Indeed, we must needs leave it there because it is part of the revelation of God unto the world that no man knoweth the day nor the hour of his coming, no, not even the angels in heaven. So I say we leave that in the hands of God.

Also we looked in those times past to a rather wonderful and dramatic gathering of the Ten Tribes of Israel, with mountains of ice flowing down before their presence and their coming in great numbers, with the everlasting hills trembling at their presence, and all that. Perhaps we have not always attributed sufficient importance to the imagery

of poetry and revelation in giving interpretation to these scenes. Well, the Ten Tribes of Israel, if they are to come in that manner, will come when they will, and the Lord will bring them.

But now, what is the situation that confronts us in the matter of preaching the gospel? Why, we are reaching more fundamental things than these. We have discovered from the remarks of the brethren in this conference that the world is ignorant of the nature of God the Father, ignorant of the nature of the Lord Jesus Christ. Few Christians believe that the resurrected Redeemer is today what he was at the time of his resurrection, a union of spirit with his beautiful personality of body, and the two united in an immortal, indestructible, forever-living Son of God. They believe rather that the splendid personality—splendid as it is represented in the New Testament to be—had been dissolved into some indefinable essence, such as the rose, as it decays, dissolves and gives off a beautiful perfume with which it dies, and which to produce it must needs die. And so the Son of God has become an indefinable presence, merely; while the splendid personality which stood before his apostles when he gloriously said as a resurrected personage: "All power is given to me in heaven and earth. Go now and preach the gospel to every nation, and lo, I am with you to the end of the world," for many Christians has passed out of tangible existence, and God has become a diffused essence through the world. Well, they don't know the truth about God and Jesus Christ, whom to know is declared to be life eternal.

We have heard from some of the brethren here and have read that men do not know and may not hope to know the purposes of God in creation. Men confess that they do not know whether the resurrection is to bring to pass personal immortality or whether men, too, are going to pass off into something like an essence, or be dispelled into ordinary elements of some kind or other about which they know little or nothing.

These great fundamental truths in relation to God and man and the resurrection from the dead; and "how we shall spend eternity," and "what we shall do there"—they are ignorant of these things. And so the Lord God, early in the history of this new dispensation, told his ministers, (years before the Prophet announced that the most important thing was to preach the gospel) what it would be necessary for them to do in order to be prepared to preach the gospel. The Lord said to them:

"I give unto you a commandment—"

These were elders waiting for the time to go out into the mission field—

"I give unto you a commandment, that ye shall teach one another the doctrine of the kingdom.

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

"Of things both in heaven and in the earth, and under the earth; things

which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms."

And now, why invite this group of elders into this very extended field of knowledge and admonish them to be faithful in their studies in all these things that go back into the past, that deal with the present, which extend into the future, a knowledge of kingdoms and governments and countries and laws of men, things in heaven and on the earth and under the earth, which embrace all possible fields of knowledge? Why did God give this admonition to these elders? Listen to the answer:

"That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

"Behold, I sent you out to testify and warn the people, and it becometh every man who has been warned to warn his neighbor."

And also in that sermon of the Prophet's wherein he told the elders that the greatest thing was to preach the gospel. "All," said he, "are to preach the gospel by the power and influence of the Holy Ghost." "None can preach the gospel without the Holy Ghost."

So now, there is our work of preparation set before us, and that is the immediate duty and work of the priesthood of God, to make preparation, to constitute yourselves an intelligent ministry, operating and testifying in the power of the Holy Ghost. The Lord bless you. Amen.

A vocal solo, "Lord, remember me," was sung by Arnold Blackner.

The congregation then sang "Praise God from whom all blessings flow."

Elder James Duckworth, President of the Blackfoot stake, offered the closing prayer.

Conference adjourned until 10 a. m. Sunday, October 7, 1928.

## THIRD DAY

### MORNING MEETING

Sunday, October 7, 1928. Every seat in the tabernacle and all available space in the aisles and doorways was occupied by the large number of people who had assembled. Thousands who were unable to get inside of the tabernacle listened to the services as they were broadcast in the assembly hall and on the tabernacle grounds.

Conference reconvened at 10:00 a. m.

President Heber J. Grant presided.

The choir and congregation sang the hymn, "Praise to the Man."

The opening prayer was offered by Elder Stephen L. Chipman.

The choir sang, "That sweet story of old."

### ELDER GEORGE ALBERT SMITH

I am grateful to my heavenly Father this morning to be permitted to worship with you, as I have been during the preceding sessions of this conference. It is a wonderful thing to live in a land such as this in which we dwell and enjoy the blessings of the free, to be permitted to worship God according to the dictates of our conscience, and to feel that we accord to every living human being the same privilege that we desire for ourselves.

#### DIVINE ANCESTRY

When our Lord prepared this earth that it might be the abiding place of his children, he planned that those who would come to dwell upon it should know him as their Father, they being created in his image, both male and female. He gave to those spirits that he had created the opportunity to have physical tabernacles, that they might enjoy the blessings of the earth that he had prepared for them.

It does seem strange that so many people doubt our divine ancestry, and that God is the Father of our spirits; yet from the very beginning, from the very earliest period of which we have any record in this world, he has been teaching men and women this fact.

#### THE PURPOSE OF OUR EXISTENCE

I am thinking this morning of the condition that confronts mankind, how many there are who do not know why we live upon this earth, comparatively few who really understand the purpose of the coming of our Lord and Master, Jesus Christ; and yet in this great land of America, in this latter day he has restored that knowledge, and fortunately for hundreds of thousands of men and women they have been permitted to receive it. When God created the earth and placed our first parents upon it, he did not leave them without knowledge concerning himself. It is true that there had been taken from them the remembrance of their pre-existent life, but in his tender mercy he

talked with them and later he sent his choice servants to instruct them in the things pertaining to eternal life. History has repeated itself many times. Refusal to obey the counsels of the Lord has been followed by destruction, and I fear that unless humanity recognizes him as the God of this earth, disaster may come again to the nations.

#### A BLESSED AGE

We live in a marvelous age. No people who have dwelt upon the earth have partaken of so many of the comforts and blessings of life. No people have had such opportunities, as are offered to the children of men in the day and age in which we live; and remarkable as it may seem, you analyze the conditions that exist, every blessing that has come to us has been one that conforms to the ideals of the gospel of Jesus Christ. We do not have to go outside the Church for real blessings; we do not have to depart from the teachings of our forefathers in order to enjoy that which is most precious in life, but on the contrary those who believe most firmly in God, those who know of the divine mission of Jesus Christ and partake of the gifts that come as a result of his teachings are the happiest people that can be found upon the earth. I fear, however, that the prosperity that attends us has a tendency to draw our attention from the most important things of life. I fear that the sins of men blind them to the blessings of the Giver of all good; I am hoping and praying with you that this great and wonderful nation of which we are a part may not succumb to the evils that afflict mankind and forsake the generous offering of our Heavenly Father, of peace and plenty and happiness, while we dwell here upon the earth.

#### THE EXPERIENCE OF FORMER CIVILIZATIONS

I have no doubt that in the days of Noah there were many people who had opportunities to know the truth. I have no doubt that in his day he was very diligent in trying to teach the people the purpose of their being. He knew why they were here. He knew that it was necessary to have faith in God. He knew that all that we enjoy comes from a generous Heavenly Father, and for one hundred and twenty years he traveled to and fro in that section of the world and proclaimed the truth, until finally the wickedness of the world became so great that our Heavenly Father directed his faithful servant to prepare to save himself and his household. Then a great deluge swept the earth, and those who had been created in the image of God, who had been alien to the blessings that he offered them so generously, were drowned in order that a new race might come upon the earth, with opportunity to learn of his ways that they might walk in his paths.

You remember the experience of the cities of Sodom and Gomorrah. The servants of the Lord were there, anxious to teach the way of our Heavenly Father, yet the philosophies of men turned them aside from the wisdom of the living God, and eventually fire came down from heaven and destroyed those communities, not because they were serving

the God of this earth, but because they were serving Baal and other false gods.

Let us consider America and think of how our Heavenly Father in his mercy, directed the Jaredites at the time of the confusion of tongues, at the tower of Babel, and brought them to this great western land and gave them teachers after his own heart. It was not many generations after they came here until they became alien to the truth. They sought after those things that gratified passions and appealed to their appetites, and the result was that as a nation they were exterminated. Then there were the descendants of Lehi, those who came from Jerusalem six hundred years before the birth of Christ. They came to America and began to settle it. Then there grew up among them those who did not desire to serve the Lord. Those who had been faithful eventually succumbed to the evils of mankind; dishonesty, immorality, intemperance and all those things that have a tendency to break down civilization, resulting in complete destruction of the descendants of Nephi.

Why? Because they would not serve our Heavenly Father whose children they were.

Analyze the conditions of the American Indian. He came from a people who were educated, a people who had enjoyed the blessings of civilization, a people who had been taught by the prophets of the living God; yet because of indifference and carelessness, because of their wilfulness and selfishness, they too lost the power to reason and to think properly, and eventually became the obscure and unlettered and untutored savage that was found here when the white men came from a foreign shore to settle here. These people refused the blessings of the living God and lost their birthright, as did many other races. Each of these nations has fallen from the high estate to which God had permitted it to come, has lost its heritage because the people were not willing to humble themselves and acknowledge that our Heavenly Father was the God of this earth.

#### A LAND OF LIBERTY

Think of the blessings that came to America. How Columbus was inspired to go out upon the great waters and find his way to this western land. Then the settlers of Jamestown, the pilgrim fathers, and all those early pioneers who came to America because they desired to serve God according to the dictates of their conscience. The Lord blessed them and finally raised up a nation that is the wonder and the admiration of the earth. Those men who framed the Constitution of the United States were not only wise in the things of this world, but they were inspired by our Heavenly Father who raised them up for that very purpose. This marvelous government that we enjoy in this favored land of liberty, was given to man that it might be a blessing to him. Here men and women are permitted to worship God according to the dictates of their conscience. Our Heavenly Father will not coerce or compel mankind, but in loving kindness has given to them

from the age when the world was first peopled until now, opportunity to know the truth.

#### THE GOSPEL—WHAT IT IS

What is this gospel to which we refer? It is the only power of God unto salvation, it is the only plan that will enable man to go back into the presence of his Maker and enjoy the celestial kingdom. It is the only plan that will bring peace and happiness to all the children of men, of every race and creed; and it is the one plan that should give men a desire to serve him and keep his commandments, in order that they might be happy and rejoice in the happiness of their fellows. Faith in God, repentance of sin, baptism for the remission of sins after the pattern by which the Savior was baptized, laying on of hands for the gift of the Holy Ghost that men may receive increased inspiration from our Heavenly Father to enable them to follow his teachings and know that he lives—these are the fundamentals of the gospel of our Lord. Not difficult to understand but easy if we will but submit ourselves to that feeling that always comes to us when in the humility of our souls we recognize the Creator of all things. In our day the Church of Jesus Christ of Latter-day Saints has been organized, not after the wisdom of men. When I speak thus I have no unkindness in my heart towards all these great religious organizations in the world. Men have done their best to give to the world a system of ethics and a desire to live so that the best that is in life might be enjoyed, but it remained for God the Eternal Father, through his Son Jesus Christ, to give to this earth in this latter-day the gospel that he formerly gave to the people in Judea, and to give to us in our day a more perfect understanding of the purpose of our being. We are privileged to live in the blaze of this glorious century when our Heavenly Father has organized his Church, has placed in it divine authority and has required those who possessed that authority to administer, not in arrogance, not lifted up in their own conceit, but to go to and fro in the world and in humility and love say to his children: "Our Father has again given to the earth the gospel of our Lord, and we come to divide with you this mercy that gives us such peace and such happiness."

#### THE DUTY OF PARENTS

As I think of the conditions that exist, the lawlessness that seems to have grown more rampant throughout the world since the war, I am reminded of some lines of Rudyard Kipling:

"Lord God of hosts be with us yet,  
Lest we forget, lest we forget."

And you men who stand upon the watchtowers of Zion, you men upon whom has been conferred divine authority, I plead with you that you honor that authority. We have a wonderful Church organization, but the one place where we may have greater influence than any other is in the homes in which we reside. We have our Sabbath Schools, our Mutual Improvement Associations, our Relief Societies, our Primaries, our Church schools and seminaries. All these institutions are intended

to develop the best that is in mankind, but we as parents of children in this Church have no right to place the responsibility upon these organizations to establish faith in the hearts of these children that God has placed in our homes. It is your duty and mine to teach the children that come to our homes. It is your duty and mine to exemplify in the presence of our wives and our children those glorious principles that our Heavenly Father has given to us to prepare us for eternal life in his celestial kingdom. And if we fail to do that, then will we come under condemnation, and we will discover when it is too late that we have missed the great blessing that our Father offered to us. He has told us very plainly in this latter-day that those of us who have children in Zion or in any of her stakes that are organized, who fail to teach them faith in God, repentance, baptism, and those things that are essential for their salvation, the sin will be upon our heads. I desire to emphasize this obligation that is upon us, that we cannot shift to anybody else in the world the duty to exemplify in our lives and to teach these boys and girls in our homes, that as they grow up they may develop in the nurture and admonition of our Heavenly Father.

#### THE DANGER THAT CONFRONTS US

We live in a great and wonderful age. The glory of this century is beyond that of any other century; but I feel that we are in just as great danger as were those who lived in the days of Noah, or those who lived in the days of Nephi upon this great western land. We are in as great danger as any nation that has ever lived, because God has given us more than any other nation, and if in arrogance and in pride we turn aside from the Father of us all, and in our carelessness and indifference towards sacred things we spend our lives for the things of this world, it will not be very long until the chastening hand of an all-wise Father may come upon us as a nation, and we be counted as the nations of the past, among those that have withered away. I pray that we may be worthy of our heritage, that the example of the members of this Church in every nation where they live, may be such that others observing their good works may be constrained to glorify our Father in heaven. How I pray that we as the servants of the Lord may have charity for mankind, may have patience with those who err, and in kindness and love go forward teaching the simple principles of the gospel of our Lord to the blessing of every soul with whom we come in contact.

I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith was raised up in this latter-day to bring again the gospel of our Lord. I know that the authority of our Heavenly Father is upon the earth for the blessing of mankind, not to make those who receive that authority arrogant, but to make them humble; not to make those who have received special privileges feel that they are greater than others, but to make us humble in our souls, prayerful in our hearts, and considerate of all men in all that we do, and thus exemplify by upright lives that which our Heavenly Father desires us to teach.



I know that if we will serve God, if we will keep his commandments, if we will honor the priesthood that has been conferred upon us, if we will sustain those whom he has called to preside over us, with faith and devotion, when the time shall come for us to go hence we will find our names written in the Lamb's Book of Life, and we will receive at the hands of the Master of heaven and earth that glorious welcome home: "Well done thou good and faithful servant, thou hast been faithful in a few things; I will make thee ruler over many things. Enter into the joy of thy Lord." And I bear witness of it in the name of Jesus Christ, our Redeemer. Amen.

### ELDER STEPHEN L. RICHARDS

One of the tests of worth is the test of time. Whatever has been tried over a long period of time and not found wanting is worthy of our consideration. I have observed with deep satisfaction that since the opening remarks of President Grant the speakers of this conference have reverted to the fundamentals, those principles which have long been in force and effect, and which lie at the very basis of our theology and our philosophy. I sincerely trust that I may be in consonance with these thoughts and expressions as I enter a plea for reverence for God, for sacred places, for sacred establishments and institutions.

Some one has said that the national characteristic of America is lawlessness. It is a terrible indictment. I hope that it is not warranted. Whether it be so or not, we are all persuaded that there is too much of flippancy; there is too little serious consideration and respect for established institutions and for worthy practices which have been tried and proven over a period of many years.

#### REVERENCE FOR GOD

I am one who believes that morality and righteousness have their inception and bases in religion. I believe that God is the author of all good, and that there is no good which emanates from any source in this world other than from our Father and our God. Respect and reverence for his holy name are essential to spiritual growth and development, and in my judgment they are essential to a proper attitude toward all institutions of society, all our relationships and everything that is worth while in this life. No man can be disrespectful of Deity and have in his heart the proper attitude toward the creations of Deity. A man who properly understands his relationship to God and the endowments which he has received from the Creator, will be filled with reverence and thanksgiving. After all, reverence is an attitude which shows itself in a deferential behavior.

#### REVERENTIAL RESPECT FOR THE BODY OF MAN

God has given us everything we have in life. He has made it possible for us to live in mortality. It is by reason of his beneficence that we enjoy our very bodies. We who believe in the gospel know that

God is the Father of our spirits, and that as the Father of our spirits he has permitted them to dwell in tabernacles of flesh. These tabernacles assume a holy significance, and a man with such a conception cannot pollute or defile his body without offering affront to God who gave it to him. So I plead first for a more reverential respect for the body of man. It is a sacred temple wherein dwells our eternal spirit, and it is entitled to our utmost deference and reverence. If we could but teach the youth of the land this high conception that has come to us, they would be more loath to smoke cigarettes, to take liquor into their bodies, and those other poisonous substances which tend to disintegrate and render less efficient and less pure these holy tabernacles.

#### THE HOME A SACRED INSTITUTION

We need more reverence for the sacred institution of home. The home is a religious institution. It has its inception in religious ceremony, and to those of the Church who understand its great significance, it constitutes the very basis of our hope of exaltation in the celestial life to come. All the finest of its products are spiritual. It is indeed a sacred institution, and reverence for those who by right exercise authority in that institution in my judgment is indispensable to the inculcation of those characteristics and attributes which are essential for good citizenship in the country and a proper attitude toward God our Father. Boys and girls who refer to their parents as "the old man" or "the old woman" are taking a wrong course to bring them into proper attitude toward government, society and religion. There are old sayings in the Bible which support this position:

"Honor thy father and thy mother, as the Lord thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee in the land which the Lord thy God giveth thee."

No greater commandment ever came from Sinai than that one.

"My son, keep thy father's commandments and forsake not the law of thy mother. Bind them continually upon thine heart, and tie them about thy neck. When thou goest it shall lead thee, and when thou sleepest it shall keep thee; and when thou awakest it shall talk with thee."

"A wise son maketh a glad father, but a foolish son is the heaviness of his mother."

Those principles have been tried; they have been incorporated into the lives of great peoples. They have made possible the establishment of the greatest institution of society—the home. I commend them to the youth of the land, and I commend them to parents. I sincerely trust that there will be such discipline, such loving, kindly, sympathetic discipline in the home that there will be proper and adequate respect for the head of the household. No good woman will ever begrudge to her husband his rightful position as the head of the household, and I am constrained to think that very much of our lack of respect, much of the flippancy and lawlessness arise from the fact that there is no well organized, clearly recognized authority in the home. It seems now to be the attitude of parents, in many cases at least, that a child shall

have the liberty and privilege of doing what he wants to do. I have heard many a parent say: "I want my boy to do what he wants to do." As for me I want my boy to do what he ought to do. I hope that he will want to do what he ought to do. So much of license, so much of so-called liberty prevails that boys and girls are not constrained as I feel that they should be constrained in sympathy and mercy and kindness to take the proper course in life. I rejoice in the fact that the heads of our households are men who hold the priesthood of Almighty God, and I know of no place or no institution in which the dignity, the power and the influence of the priesthood may be more effectively exercised than in the institutions of our homes.

#### THE SIN OF PROFANITY

Men, do not swear. God has said he would not be mocked. "Thou shalt not take the name of the Lord thy God in vain." Perhaps there are few things that tend more to produce an irreverent attitude than this pernicious, vile habit of profanity. What a useless thing it is. What a defilement it is of the pure language which we have. I plead with men everywhere not to use the name of God in vain. I do not see how a man can love God and damn him any more than he could love his wife and damn her. We shall tear down the respect of the youth of the land for the name of Deity if we use that name in profanity. We read the words of the Savior:

"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all."

When men have the knowledge that we possess and they blaspheme the name of God, I fear for the penalty that may accrue from that sin. God help us to speak pure English, to control our tempers, and to set an example in that respect worthy of the emulation of our juniors. Men of the world blaspheme—I sometimes feel a degree of charity toward them—in ignorance of that which they do. It is not so with us.

#### RESPECT FOR LAW

Respect for the law is an old theme. It is commonly brought to our attention these days. I think that there are two classes of people who are chiefly responsible for the lack of respect which exists for the law and for established institutions of government. One class is those who hold office and the other class is those who do not. I don't mean by that to say that all men who hold office are responsible for the condition which exists; not by any means; nor are all citizens. I have always felt that one of the essential things to breed a wholesome respect and regard for the law of the land and the established institutions of government is the honorable, worthy conduct of the men who are elected to office, and whenever any man who is entrusted with a public duty and public authority abuses his office and attempts to reward himself at the expense of his government and the citizenry, and does not conduct himself with that dignity and propriety which is becoming one invested

with his authority, he does more to tear down respect for law and authority than dozens of good men can do to build it up. I want to tell you that the youth of the land are wise in their day and generation. They are sophisticated, they are observant, and when they see men plead in fiery oratorical fashion for the support of the Constitution and in their grandiloquence wildly protest allegiance to the flag of the country, and then come to know that those same men are grafters, corrupt in office, they at once lose regard for the institutions of government and for the officials who stand at the head of government. And too on the part of the citizenry: Men who support such men, men who go around campaigning for them and men who become the beneficiaries of their dishonest practices, are likewise doing more to tear down that attitude which is essential to the preservation of good government than thousands of good people can do to sustain it. It takes honor, real genuine integrity, in order to beget a respect for law and for her institutions. It is such people who today are setting at naught the laws of the country, and such public officers who with seeming ease of conscience are failing to observe their oaths, who are sowing the seeds which may mature some time in the violence of rebellion and revolt against the great principles of equity and liberty and justice which lie at the foundation of our beneficent government. It hurts me, it grieves me every time I see men of influence violate any ordinance, any statute, any law which has been passed and established by proper authority in this country. Enough has been said in this conference on that subject. I here pronounce the recognition of those laws and their observance as indispensable to the creation and maintenance of reverence and respect for the Constitution and for the established orders of society.

#### THE FATHERHOOD OF GOD

Reverence for God, as I said in the beginning, is the fundamental thing. Reverence for God comes of love for God, but love of God arises out of faith in him, and out of an understanding of his greatness, his majesty, his goodness, his kindness and his mercy. My God is my Father, my eternal parent, the giver of every good gift to me, the conservator of my life, my relationships, my family, my blessing. Do I revere him? I bow at his feet. I humble myself in sheer praise and thanksgiving and gratitude for the manifestations of all his kindness to me. There is no question about reverence because the seed and foundation of reverence are in my philosophy, in my testimony, in my soul and in my heart. So it is essential that the gospel of Christ be preached to the people of the world that they understand this fatherhood of God, that they understand that all the progress made in this life is by and with his consent and his guidance.

God bless us, my brethren and sisters, that his holy institutions, our places of worship, our homes, the sacred ordinances of the gospel, our temples, our families, old age, all sacred things may receive our deference, our undying respect and our reverence, I pray, in the name of Jesus Christ, Amen.

**ELDER JOSEPH FIELDING SMITH**

Truth does not change; it is immutable. This statement has been made in substance several times during this conference; the thought is not original. It has come down through the centuries from the beginning, for even in the days of Adam it was made known by revelation. Truth never grows old, it is always new, because it is that which remains when all else passes away.

The Lord has given to the Church the best definition of truth that I have ever heard. We find it in one of the revelations: "And truth is knowledge of things as they are, and as they were, and as they are to come." In other words truth is that which endures forever.

**A WORLD OF CHANGE**

We live in a world of change. Men are born into this world helpless infants. They grow and reach maturity; they gain knowledge and experience, then become old and die. The earth itself is growing old and changing because it too is mortal, as man is mortal upon its face. All things on the earth must pass away. The earth also shall pass away, for it is decreed that it shall die. The whole universe, that is the material universe which we see, is changing. This truth men of science have discovered through their research. Not only this earth and our solar system but the stars of the heavens are changing, if we may rely on the information which comes to us. In fact the Lord has said that they shall pass away, and these changes are going on eternally. "And as one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works, neither to my words," said the Lord.

**THE PLAN OF ETERNAL PROGRESS**

In observing these changes throughout all nature a man may be led to conclude, without the aid of the Spirit of the Lord and divine revelation, that death is the end of all things; that the universe itself shall pass away and cease to be; but this is not the case. These things which we see changing, growing old and dying, do not come to their end. Death is not the end, neither of man nor of the earth, nor of the elements of which the earth is composed; neither of the material universe. The Lord created all things for a purpose. Nothing has he created to be destroyed, but that all things might endure forever. This mortal condition with all its changes and eventually death, is part of the great plan of eternal progress. As it has been pointed out, we lived, before we came here, in the spirit existence and in the presence of God. In his presence we walked by sight, but now we are called upon to walk by faith and pass through the various vicissitudes of life, gaining the experiences which could come to us only through this mortal probation. After death we pass on eventually through the resurrection and receive the fulness of life in the mansions which are prepared by

our Father. Death is a part of the great plan of life, for after the resurrection comes immortality.

#### UNIVERSAL SALVATION

In one of the revelations to Joseph Smith the Lord said to the Church and to all who are willing to receive it:

"And again, verily, verily, I say unto you that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season."

The Lord here is speaking of his second coming, of the millennial reign which shall be followed by a short period of wickedness and then the end. The revelation continues:

"And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth."

This does not mean that this earth shall pass away and another take its place, and the heaven thereof shall pass away, and another heaven take its place, but that the earth and its heaven shall, after passing away through death, be renewed again in immortality. This earth is living and must die, but since it keeps the law it shall be restored through the resurrection by which it shall become celestialized and the abode of celestial beings. The next verse of this revelation explains this as follows:

"For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea;

"And not one hair, neither mote, shall be lost, for it is the workmanship of mine hand."

So we see that the Lord intends to save, not only the earth and the heavens, not only man who dwells upon the earth, but all things which he has created. The animals, the fishes of the sea, the fowls of the air, as well as man, are to be re-created, or renewed, through the resurrection, for they too are living souls.

#### DIVINE GUIDANCE NECESSARY

Men, when they observe conditions upon the face of the earth—and our knowledge is largely limited to our observations through the aid of our natural faculties—are in danger of reaching false conclusions. It is not enough that men be guided by reason and by what they may discover through the natural faculties of the mortal body, but also by the guidance of the Lord. We are all dependent upon divine revelation to know the truth concerning the destiny of man. Man by searching cannot find out God without the divine direction. The mistake made by many who seek for truth through the channels of scientific research is that they depend solely upon their own natural ability to discover, without taking God into account and seeking for his direction. The fulness of truth can never be obtained by the man

who eliminates God and divine guidance from his understanding. I was informed one time by one of our scientific brethren that the scientist does not take God into account in making his investigations, but endeavors to find truth by research and the aid of his natural faculties. I answered him by saying, "More the pity, for if they would only go before the Lord and seek him through his Spirit and ask him for his guidance, they would be more likely to find the truth for which they are seeking." That they discover many truths is true, but divine guidance, the inspiration of the Lord, the knowledge that comes through revelation, would save them from falling into many errors and reaching false conclusions. I believe it to be a mistake to search for truth independently of what the Lord has given through revelation to his servants the prophets.

#### A FULNESS OF TRUTH

Now I must not take more time, but let me read to you one more expression coming to us through revelation from the Lord:

"The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth;

"And no man receiveth a fulness unless he keepeth his commandments.

"He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things."

I have full confidence in this word of the Lord. Surely the Spirit of truth will be bestowed upon all who seek through the proper channels and in obedience to the proper laws. There is no other way by which the fulness of truth may be known. Man, in and of himself, cannot find it; he may be "ever learning, and never able to come to the knowledge of the truth."

The Lord has held in reserve for those who obey him this great blessing of the fulness of truth, and through obedience it is received and in no other way. So with all their searching, with all their delving into the earth and examining of the heavens, man cannot discover the fulness of truth without submission to the principles of the gospel and placing their lives in harmony with the Holy Spirit and walking in obedience to the commandments of the Lord. There is no other way in which all truth may be obtained. It is the destiny of those who keep the commandments of the Lord, through their obedience, to gain all truth. The Lord has spoken it. So I understand the words spoken by the Savior in this revelation and also to his disciples wherein he said: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." And again, in the same sermon: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

May we walk in the light of the gospel of Jesus Christ and let our hearts be so touched by the Spirit of truth that we shall turn neither to the right hand nor to the left in our investigations, but pursue a steady course, seeking always the light which comes from the Lord. Then will we become teachers of men in truth and able to

declare the things of God. So I pray in the name of our Lord and Savior, Jesus Christ. Amen.

### ELDER LEVI EDGAR YOUNG

#### *Of the First Council of Seventy*

There are a number of visitors here this morning who have come from many parts of the world. We bid you welcome. Though you come from the remote parts of this country or from Asiatic provinces, we are very glad that you are here to join us in the worship of God. It is the Sabbath day and we have come together in his name.

There are in this congregation followers of Buddha representatives of one of the oldest religions of the world. We bid you welcome and you can add your understanding to ours. One of your great sayings is: "I am the Goddess of Karma! Thine eyes, mine eyes shall meet in the end." You know also that your word Karma means immanent justice. Karma is the immortal entity, which man should follow. According to this thought man's thoughts build his character; his deeds make his environment. What a man thinks, so he becomes. His qualities and natural gifts adhere to him as a result of his ideas. Man is responsible for all that he is. We believe this, my friends from India. We are endowed with free will to work out our destinies. Man is a divine creation, and he is able to set himself free from bondage.

God holds us responsible for our thoughts and acts in this life. We bear testimony that Jesus Christ is the Son of the Living God, and unto him all must come eventually, and in the end find eternal life in the kingdom of God. May God bless you while you are here and protect you on your journey. The gospel of Jesus Christ is the gospel of love. You are his children. We are all his children, and in an abiding faith in him will we find our salvation.

There was recently held in New York City the *International Congress of Americanists* to which delegates from seventeen nations of the world came, to deliver papers and discuss the *Origin and History of the American Indians*. Among the most noted scientists to take part on the program were Dr. Eugene Q. Oberhummer of the Geographical Society of Vienna; Dr. Jose Medina of the University of Chile; Dr. Max Uhle of the University of Ecuador; Dr. Louis Cozaman of the University of Paris; Dr. Albrecht Penck of the University of Berlin; Dr. William Yhalbitzer of the Danish Academy of Science; Dr. Lidio Cipriani of the Italian Museum of Anthropology; and Dr. Hugo Obermaier of the Royal Academy of History, Madrid. These are only a few of the noted archaeologists of the world who came to discuss a subject that is interesting to every Latter-day Saint. Mexico sent three delegates, and the American delegates included Dr. Alfred M. Tozer of the American Academy of Arts and Science; Dr. John M. Cooper of the Catholic University; and Dr. Walter Hough of the Smithsonian Institute at Washington. Most of the sessions were held at the American Museum of Natural History and Columbia



University. I had the honor of being made a member of the Congress, and for one week, I listened to papers given by these scientists on this important question.

The results of recent scientific researches on the racial resemblances of the American and Siberian Eskimo to the Indian; and the supposed kinship between the American Indian and some of the Asiatic tribes by Russian, Scandinavian, and American anthropologists were given. In all there were one hundred and forty papers read in general and departmental meetings. Dr. A. L. Kreber of the University of California discussed the subject *Cultural Relations Between North and South America*; Dr. Ales Hrdlicka, *Migrations from Asia to America and their Traces*; Dr. J. E. Teeple spoke on *The Factors Which May Lead to a Correlation of Maya and Christian Dates*; and Dr. Albrecht Penck of the University of Berlin gave a scholarly and elucidating paper on the subject *When did the Indians Come to America?* These are but a few of the papers that were given, and I assure you that to me, they opened up the subject of the history of the American Indians as no other source has done before. I know what you all wish to ask: Did the papers or discussion show or indicate anything of the authenticity of the Book of Mormon?

The theory that prehistoric American cultures reached this continent from Asia, not so long ago receives a strong recruit in the person of Dr. Max Uhle. Unlike many theories about America's forgotten past, Dr. Uhle knows at first hand the material of which he speaks. It makes a difference whether one looks at the picture of a bit of prehistoric pottery in a book or digs the jug with one's own hand out of some ancient grave. Dr. Uhle's experiences convince him that the famous ancient civilizations of Central America and Peru took their roots in Asia, instead of growing up germlessly on American soil. China and India or Mesopotamia, he believes, may have been the chief original sources.

There must be a clear distinction, it grows every year more evident, between the origins of America's ancient people and the sources of their culture. The human material of the pre-Columbian societies probably came from Asia by way of Alaska, the orthodox route long accepted for the American Indians and fully confirmed by the recent investigations of Dr. Ales Hrdlicka. This journey must have taken more than one lifetime. It purged and refined the people far more severely than the wanderings of the Children of Israel in the Wilderness. Among many social belongings abandoned along the route seem to have been most of the things called intellectual. The men and women who peopled America arrived, intellectually, with the clothes they stood in.

Yet cultures undeniably high soon arose among indubitable descendants of this migration. One theory, still prevalent among pre-historians living in the United States, believes this pre-Columbian science and technology to have sprouted, by internal energy, from societies founded by the Alaskan migrants. Dr. Uhle urges an alternative at

once more reasonable and more romantic. Occasional cultured mariners from India, China, Japan or other lands may have landed, he believes, few in numbers, but full of ideas, to bring to the rude American societies, already purged of bodily or mental weaklings by their long migration, just the hint that culture was possible. Small numerically as this source of inspiration must have been, it may conceivably have been the seed from which sprouted the great achievements of Peru and Central America.

These men of the Americanists' Congress are some of the greatest scholars living, and they are but blazing the trail and pioneering into this new land of archaeology. They are opening up a new country, in which will be able to follow new paths of study and behold new vistas of truth. What archaeologists have done for the Holy Bible in the Holy Land, archaeologists will do for the Book of Mormon in this land of America. We must remember that the *Book of Mormon* is not a book, but a library; the product not of one mind and age, but of many minds and ages. It is a record of God's dealings with his children at various times, and the actions of those peoples in the many problems that arose before them. Like the Bible, the *Book of Mormon* "is a record of the unfolding of the divine revelation to a remarkable race of people." This people we believe were the forebears of the American Indians.

The Book of Mormon is a history of Hebraic institutions of the American Continent as well as an exposition of Judaism. Centuries before Christ the Jaredites and Nephites came to America, the former at the time of the tower of Babel and the latter from Jerusalem. According to the Book of Mormon one Lehi and his family were colonized in this New World about 600 B. C. They had inherited all the old traditions of the Hebraic people, and in their teachings one finds the same beliefs and ideals concerning God and the righteous laws of life as one finds in the writings of Isaiah, Moses, Jeremiah, etc. Religious, social and economic life lie at the very root of the story of the Book of Mormon. The fundamentals of the old religion of the Jews are given; as well as a clear explanation of the gospel of Jesus Christ, for according to the *Book of Mormon*, Christ visited the people on this continent after his resurrection. Judaism is a religious system. Its fundamental message concerns the One and Holy God and one undivided humanity, with a world-uniting Messianic goal. It is a message entrusted by divine revelation to the Jewish people. Judaism teaches that man is created in the image of God, and its teaching of righteousness is the true pathway of life. All these doctrines are likewise set forth in the Book of Mormon, written by divinely inspired prophets. Jewish writers tell us that faith to the Jew is firm reliance on God and adherence to him. Hence it stresses both faith and faithfulness. The second fundamental of Jewish faith is divine revelation; and the third is belief in a Moral Government of the World, which manifests itself in the reward of good and the punishment of evil. The fourth great doctrine of Judaism is belief in the resurrection of the dead. Judaism holds that the spirit of man

comes from God unsullied by inherent sin or evil. Thus man through the exercise of his free will is capable of attaining an ever greater perfection, by unfolding and developing to a higher degree his mental, moral, and spiritual powers.

The Book of Mormon idea of immortality is the Christian idea. The Prophet Alma says: "Behold, there is a time appointed that all shall come forth from the dead. Now when this time cometh, no one knows; but God knoweth the time which is appointed. \* \* \* Behold, it has been made known unto me by an angel, that the spirits of all men, as soon as they are departed from this mortal body \* \* \* whether they be good or evil, are taken home to that God who gave them. \* \* \* Then shall the righteous shine forth in the kingdom of God. \* \* \* The one raised to happiness according to his desires of happiness; or good according to his desires of good; and the other to evil according to his desires of evil."

The Book of Mormon idea is based on a belief in a supreme personal being, who has revealed himself in the beauty and order of the world to saints and prophets, and finally in his Son Jesus Christ. It sets forth the doctrine of man as a self-conscious moral being, and makes him kin to God. *Man* is a part of the physical world, in which he works out the purposes of God as a free agent within the limits of a finite being. But he belongs essentially to the spiritual, and the spirit of man and the Spirit of God have relations of dependency and obligations, it is in this relationship to God, who is life, that the Christian idea of immortality has its source and inspiration. The Prophet Alma has made it clear that immortality is existence with God, fellowship with him, which creates the whole interest in a future life. "We shall be like him, for we shall see him even as he is." It has God first in mind, and fellowship implies a likeness of character. The Book of Mormon shows so distinctly that Christianity is more or less the heir of Judaism or the Hebrew religion, and teaches that profound sense of sin which recognizes that it means separation from God. Its ideal is to be perfect "even as your Father in heaven is perfect."

It must not be supposed that all ideas of immortality are the same. The Egyptian conceptions were far different from the Hebraic; so were the Greek views and the Indian thought. This is clearly shown by a reading of the book so well edited by the Rev. Sir James Marchant of Oxford. For example, the Greek mind held that Gods and men are the same in birth, and evil is metaphysical and not ethical. To the Christian, sin is not so much a breach of the law as a violation of love. The filial relation to God is everything to Christianity. So the Prophet Alma taught clearly that immortality is a restoration to the fellowship of God through Jesus Christ. It all requires the imparting of a new principle of action, or the possession of a new life giving power, a kind of new birth, in short, a Christ likeness. \* \* \* "He that believeth on the Son hath eternal life, and is passing on to fulness of life, to 'more abundance.'" Immortality therefore to the Christian sense and Book of Mormon meaning is not due to any metaphysical

quality of the soul, but to a personal relationship to God, "Because as I live, ye shall also live."

Like the Bible, the Book of Mormon shows God at work in the life of the human race. Its supreme revelation is of the human heart, and life touched by the Spirit of God. Its power and value is this, and it is from beginning to end a book of life. It becomes in this light, colorful, gripping, vivid, laying its hold on our imaginations and our souls. It inspires, it lifts our minds to God, and herein is its power.

To your question then: *Archæology and the Book of Mormon*. Man has brought to light great cities and temples in this America. Statues, pottery, buildings, and jewelry are discovered almost daily, and today, America is considered one of the richest fields of the world for the student of archæology. Not yet have scholars found definite remains or ruins that coincide with Book of Mormon history. Yet the scientist, the archæologist is discovering remains that not only indicate that in the not far distant future may be clearly related to Book of Mormon history, but Semitic origins will be found in this land, and the institutions so well described in the Book of Mormon will be made clearer by archæologists, as they have done in Mesopotamia, Palestine, and Egypt by finding remains and ruins that absolutely verify Biblical history and life.

Among the Indians of our continent, both north and south, we have traditions as to their lives in the past, and according to the light of sociology that has recently been given by one of our leading sociologists, no legend or myth or tradition comes down to us from the remote past, but what it shows something of the belief and the lives of the people who gave it. So we have a great work to perform among these American Indians. There are some three hundred thousand of them in the United States at the present time, and over three thousand in the State of Utah alone. They have had fine conceptions of life, and if the truth of God, the principles of the saving grace of Christ can be carried to them as they are elucidated in the Book of Mormon, I firmly believe that the American Indians, the aborigines of this continent will yet be brought to a knowledge of the truth. An old song of the Pawnees is a song to the new day.

"Day is here! Day is here, is here!  
Arise, my son, lift thine eyes,  
Day is here! Day is here, is here!  
Day is here! Day is here, is here!  
Look up, my son, and see the day.  
Day is here! Day is here, is here!"

May we become more interested in the American Indian and in his cause, I hope and pray. May the government of the United States come to a fuller realization of how unjustly he has sometimes been treated in the past, and that from now on justice may come to this man, to these people; and that God may inspire us to carry the message of salvation to them all, I ask in the name of Jesus Christ. Amen.

## ELDER MELVIN J. BALLARD

I desire to read a poem recently discovered among the writings of our gifted hymn writer, Elder Parley P. Pratt:

"Truth eternal, truth divine!  
In thine ancient fulness shine;  
Burst the fetters of the mind  
From the millions of mankind,  
Set the longing nations free,  
Give the world a jubilee.

"Ages past have owned thy sway,  
Prophets hailed thy joyful day;  
In thy cause in days of yore  
Battle-fields were stained with gore,  
Saints and seers and heroes fought,  
Men and angels wonders wrought.

"Truth again restored to earth,  
Opened with a prophet's birth,  
Priests of heaven's royal line,  
Bearing keys of truth divine,  
Wide o'er earth the tidings flew,  
Truth into a kingdom grew.

"Truth shall triumph as the light  
Chases far the misty night,  
Hurl the tyrant from his throne,  
Conquer death, and reign alone,  
Endless ages own its sway,  
Clad in everlasting day."

## TRUTH WILL PREVAIL

I desire in this connection to read the following verses from the 88th section of the Doctrine and Covenants:

"And again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same.

"That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willet to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still."

I desire to add, in connection with these inspired utterances, a word of warning and testimony in connection with that which has been borne by my brethren to the Latter-day Saints assembled in conference this morning. I am happy to find myself in full accord with all that has been expressed. But I do feel in my soul that we have reached the day spoken of by the prophets of old, and by the Lord himself in this generation, when everything will be shaken that can be shaken, and nothing shall remain except that which is truth and is established by the Lord. It was easy, in the dark ages, for a glimmer of truth to attract the attention of men who were in such dense darkness, but it is not easy for a small glimmer of truth to attract attention in an age when the blaze of light is so resplendent as to be seen everywhere.

## A TESTING TIME

More light and knowledge has come to the earth in this generation than in all ages before—and a religion that can attract the attention of men and can stand the scrutiny of investigation and shine in the presence of light such as the world enjoys today, is an unusual religion. There is nothing so sacred, nor ancient, but must meet the sifting process that presently will be in operation. For it is the age when everything is being questioned. How has Mormonism stood? How will it stand in this period of testing? It has stood the trials of the past. It stands today vindicated in its teachings, even in the presence of science, learning, knowledge and history. It will stand in the future.

I recognize the foundation upon which it has been established as the truth, and how my heart grows in faith, my understanding increases and my soul is filled with joy to witness the strength and power of this Church, even in this age of doubt and of uncertainty.

A spirit of doubt and uncertainty is creeping over the faith of the world. We were told in an address by an eminent minister at a gathering of religionists in California during this last summer, that sixty per cent of the people of the United States have no religious affiliation; that twenty-five million young people in the United States are growing up without any religious teaching.

I confess to you that it is also a time when institutions that God established, that are political, will be shaken, but, thank the Lord, they will stand, for they too are the truth.

## OUR NATION'S SECURITY

The Prophet Joseph told us that he saw the day when even the Constitution of the United States would be torn and hang as by a thread. But, thank the Lord, the thread did not break. He saw the day when this people would be a balance of power to come to its defense. The Book of Mormon prophecies concerning the future of America have been referred to in our hearing during this conference, wherein it is stated that this nation, though it becomes a mighty nation, still it can stand in security here only as it serves the God of this land. That conception was in the hearts of the men who founded America.

I was recently looking over some of the utterances of our fathers who established these glorious institutions. One of the great statesmen of our land, Webster, said:

"If we abide by the principles taught in the Bible, our country will go on prospering and to prosper, but if we or our posterity neglect its instructions and authority, no man can tell how suddenly catastrophe may overwhelm us and bury all our glory in profound obscurity."

Washington in his farewell address said:

"Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. What-

ever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

When Benjamin Franklin, eighty years of age, stood before the Congress of the United States, trying to produce an instrument on which they could frame the Constitution, and they being about to abandon that effort, he made this appeal which won these men to God and to the accomplishment of the great purpose of establishing our Constitution:

"In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayers in this room for divine protection. Our prayers, sir, were heard; and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful Friend? Or do we imagine that we no longer need His assistance? I have lived, sir, a long time; and the longer I live the more convincing proofs I see of this truth—that God governs in the affairs of men; and if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in sacred writings, that 'except the Lord build the house they labor in vain that build it.' I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel."

This was the spirit of the men who established America. May God keep that spirit burning forever in the hearts of the men who continue to lead it. I want to say that I have discovered that that spirit has been in the hearts of the men and is in the hearts of the men who preside over the destinies of America, though it may not be in the hearts of all the people. They announced their faith when they blazoned upon our coin the motto, "In God we trust." They breathed it into their songs when they said:

"Our fathers' God to thee,  
Author of liberty,  
To thee we sing—"  
"Long may our land be bright  
With Freedom's holy light,  
Protect us by thy might,  
Great God, our King!"

Other nations might boast of their kings, but the King of America, proclaimed by the patriotic fathers who founded it and established it, is the great God of heaven. This must continue to be the sentiment of the people of America if these glorious institutions shall be preserved, and in our hands is the sacred keeping of these great and glorious principles.

#### THE ATTITUDE OF THE CHURCH

The Latter-day Saints have taken a very definite stand in reference to their attitude towards the government, and towards the great problems of life. Have we had to shift our position? Has it been assailed successfully? When we have declared our loyalty and patriotism

to the Constitution and the government, and that we recognize that the duty of the Latter-day Saints is to uphold and support the laws of the land as faithfully as they do the laws of the Church, were we right? Any people who depart from that will not be able to preserve a civilization very long. Are we right in the promulgation of the doctrine that we have advocated of the single standard of virtue, wherein we require the young man of our Church to be as clean and as pure as the girl he asks to be his wife, the mother of his children? Are we right in our conception of marriage for time and for eternity? Have we had to recede from that position? In the building of this family relationship, of which we have heard, forever and forever we stand upon solid ground and cannot be shaken from it. In the glorious conception we have of the redemption of our dead, extending to those who died and passed beyond the veil without opportunity, that through the vicarious work God has established in his Church, these holy blessings may come to them, are we right? Have we had to recede from that position? In the promulgation of the doctrine of the law of tithing, wherein each man is placed under a certain obligation to the Lord to pay his tenth, whether he be rich or whether he be poor, are we right? Have we had to recede from that position? No, men are growing in numbers who acknowledge the righteousness of the plan. Are we right in our missionary system that calls forth these thousands of young men and women who freely give themselves and pay their way to go to the ends of the world to preach this gospel? Are we right or are we wrong? We know we are right. The principle has been acknowledged as the finest plan by which the gospel message may be carried to the children of men.

Recently an eminent professor said to the General Board of the Young Men's and Young Ladies' Mutual Improvement Associations, in discussing the question of the ills of modern youth: "The 'Mormon' Church is founded and established very well, better than any other institution in the world, and has opportunities to hold its young people, for you give them something to fight for. You put a responsibility upon them and send them forth to champion a cause. You will hold them as long as you have something worth fighting for." And we have.

I could go through each principle of the gospel that has been revealed to us and show, I am sure, my brethren and sisters, that the attitude of the leaders of this Church affecting the lives of the people as to the solution of the great problems of this age is right, and that each principle is right.

#### A NEW TEST

I do not fear all the tests that are before us. I have recognized now for some time past that a new test is coming to the Saints—the test of peace and of prosperity. The most severe test that has ever come to any people is the test of peace and prosperity. Having survived the troubles of the past I am as sure as that I live that this



Church, the great majority of this people, will stand the test of peace and of prosperity. Though many may fall, though many may hesitate and falter, this work is established to stand forever, and never to fail. It is founded upon the truth.

#### A GLORIOUS AGE

Who wants to hesitate now? Who wants to desert the ranks in such a glorious cause which is presently to be triumphant and victorious? There never has been an age in all the glorious past when there was such an opportunity for the truth as today. This age of questioning is all in favor of truth. Let error vanish, let superstition and ignorance go; it is the age when the truth shall be triumphant. Those who know the truth have reason to take courage and to be affiliated with those who are the champions of truth, for it is the age of truth's victory. It will come. Yes, not only shall the doctrines and the theories of men be shaken, but the very earth itself. This is the age when it too is to be shaken; and this was all understood by the Master who built the earth, the Lord Jesus Christ. Worlds without number he has made, and he knows how they will behave and when they will misbehave; he knows the period of the earth's convulsions. Whatever may be the cause of our present unusual storms, cyclones and disturbances, whether they are caused by sun spots or what not—he who made this world knew when would come the period of its misbehavior, as accurately as the astronomer can forecast the coming of an eclipse. And he knew that this disturbance bore a certain relationship to other great and important events, namely, his coming to dwell among men in the flesh.

I bear witness to you that God is speaking in the interest of truth and in the interest of the establishment of his work, even by the very elements: and he will speak in an effort to cause men in their mad rush for pleasure to stop, to ponder, to ask themselves whether or not God be in the affairs of men. May men repent, may they save themselves by accepting the principles of the gospel. God himself cannot save them, only as they comply with the rules of eternal truth. If they disregard them they put themselves beyond his power. He can do nothing for them.

#### GOD'S PROMISES TO BE REALIZED

I bear witness that I know as I know I live that this is God's work and that Jesus Christ did visit the earth. I know that he did speak to the Prophet Joseph Smith, that the Book of Mormon is the very truth, and that Mormonism is indeed God's work, founded and established to endure. Let us go home and kindle the fire, where it is burning low, in the hearts of the wayward, the careless and indifferent. There is only one protection for us, and that is to keep the commandments of God. If we will do that I will tell you that the period now before us will be full of blessings, full of promise, full of hope and full of glory for the Church of Jesus Christ of Latter-day Saints. I

know that the glorious future is more wonderful than all the past. It is a time for men and women to re-dedicate themselves to God and his service, not to be tired nor weary in well doing. The future is so full of promise, the realization of all that has been promised in the revelations of the Lord to his servants will be realized. I am more grateful than I can express this day for my standing in this Church, in this glorious work. God speed it forward and keep us in its ranks, that we and our children may be counted with the victorious in that day of triumph which is to come. God speed that day, I pray in the name of Jesus Christ, Amen.

The choir sang the anthem, "Awake my soul."

The benediction was offered by Elder Alonzo A. Hinckley, President of the Deseret stake.

Conference adjourned until 2:00 p. m.

## AFTERNOON MEETING

The closing session of the conference was held in the tabernacle on Sunday afternoon, October 7, 1928, at 2 o'clock.

President Heber J. Grant presided.

The choir and congregation sang, "The Spirit of God like a fire is burning."

The invocation was offered by Elder James W. Funk, President of the Benson stake.

The choir sang the anthem, "Gloria."

## ELDER REED SMOOT

I am thankful to my Heavenly Father for the privilege of attending this remarkable conference, for to me it has been a most remarkable one in so many ways. The instructions given, the testimonies borne, the interest shown by the thousands attending each session, and no doubt other thousands listening in by radio, must be most gratifying to all who are interested in the welfare and growth of God's Latter-day work.

### WORK NECESSARY FOR PROGRESS OF CHURCH

I pray that what I may say at this time will be acceptable to our Heavenly Father and will inspire in the hearts of the saints a greater determination to serve God, keep his commandments, and *work, work, work*, to bring about God's great plan as revealed to his Prophet, Joseph, in this the last dispensation, the dispensation of the fulness of times. The lazy, the indolent have little place in carrying forward God's plans. This is so in this age, and has been from the beginning, and will continue to be so until the end. The growth of the Church has not been accomplished by the idler, the fault-finder, the whiner, the

mentally or physically unclean, but by the industrious, the faithful, the unselfish, the defenders of its principles, be they poor, well-to-do or wealthy. The gospel of Jesus Christ enters into the every-day life of every one of its adherents.

I often read Solomon's exhortation to the study of wisdom against idleness and things hateful to God. I will read you one statement made by him touching the question of idleness, and it is as true today as when uttered by Solomon:

"Go to the ant, thou sluggard; consider her ways, and be wise:

"Which having no guide, overseer, or ruler,

"Provideth her meat in the summer and gathereth her food in the harvest.

"How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?

"Yet a little sleep, a little slumber, a little folding of the hands to sleep;

"So shall thy poverty come as one that travelth, and thy want as an armed man."

For years on the front cover of the "Juvenile Instructor" there appeared these words: "There is no excellence without labor."

The necessity and advantages of work have been stressed in all ages of the world, and I call to mind a revelation given through Joseph Smith, the Prophet, on February 9, 1831, in the presence of twelve elders, and I find in that revelation, Section 42, Paragraph 42, the following: "Thou shalt not be idle, for he that is idle shall not eat the bread nor wear the garments of the laborer."

#### LIFE'S MASTER WORD

In an address by Dr. William Osler, to a group of young physicians, he made this statement on "Life's Master Word":

"Though a little one, the master-word looms large in meaning. It is the opening to every portal, the great equalizer in the world, the true philosopher's stone which transmutes all base metal of humanity into gold. The stupid man among you it will make bright, the bright man brilliant, the brilliant student steady. With the magic word in your heart *all* things are possible, and without it all study is vanity and vexation. The miracles of life are with it; the blind see by touch, the deaf hear with eyes, the dumb speak with fingers. To the youth it brings hope, to the middle-aged confidence, to the aged repose. True balm of hurt, in its presence the heart of the sorrowful, is lightened and consoled. It is directly responsible for all advances in medicine during the past twenty-five centuries. With it Virchow smote the rock, and the waters of progress gushed out; while in the hands of Pasteur it proved a very talisman, to open to us a new heaven in medicine and a new earth in surgery. Not only has it been the touchstone of progress, but it is the measure of success in everyday life. Not a man before you but is beholden to it for his position here. And, the master-word is WORK,—a little one, as I have said, but fraught with momentous sequences if you can but write it on the tablets of your hearts and bind it upon your foreheads."

Dr. Osler's forceful statement is wonderfully exemplified in the labors and activities of all great pioneers in all ages of the world that we have record of. There are thousands of them, but none greater than those whose lives were dedicated to our Heavenly Father's work

and steadfastly lived, labored, and, in many cases became martyrs in its defense.

#### PAUL, THE WORKER

Consider Paul, the worker. He, by his strenuous activity, his zeal, his industry, must have impressed the people of his age that work or labor was honorable, that it occupies the place it richly deserves. Paul did not consider work a means of making a living, but as an opportunity of making a life. Paul preferred a laborious life to one of ease and pleasure. As all super-men, he rendered a service to mankind. He learned in his later years that work was the real secret of accomplishment, and further, that accomplishment was the real secret of happiness. Having a knowledge of these facts, Paul was able to say: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day."

These were the words of Paul, the militant apostle, after suffering opposition, discouragement, imprisonment, threats of death—still he could tell the world in modesty, but convincingly, that he had met his task squarely and finished it thoroughly.

#### HEZEKIAH A MAN OF ACTION

I call to mind another remarkable character in the Bible, of whom it is said, "And in every work that he began, he did it with all his heart and prospered." His accomplishments were ordinary—simply one of that age performing his daily tasks unnoticed, but when a problem that he alone could solve came to him, he was aroused by divine enthusiasm. The real object of life was made manifest to him. It was a time for action, courage, determination. His decision would make or mar his career. "Forward" was the word, and Hezekiah obeyed. Life and all he possessed were at stake. He now realized that dreams meant nothing until they became realities. Hezekiah from that moment had no time for making excuses, no time to complain, no time to count the cost. His task was God's call, and it must and shall be accomplished.

Notwithstanding that almost unsurmountable difficulties crossed his path, he never wavered in his determination to accomplish the work. No matter what happened, he had his work to do. Nothing could swerve him from it—he had learned the lesson that "There is no excellence without labor." He had not time to envy the success of others. He had a vocation to master. He had found his place. He believed implicitly in hard work. It is no wonder he never experienced drudgery, discontent, dissatisfaction.

The characters of Paul and Hezekiah were just the opposite from that of the unfaithful servant who went away and hid his talent in the earth. In the latter case excuses were submitted for honest effort, no doubt whining because he was not forging ahead, always waiting for

somebody to help him, ever watching the clock or listening for the whistle to blow, imagining that his pathway was strewn with difficulties and joining in the chorus of the army of failures and wails, "I've never had a chance; there's no use trying."

Too many people are quitters. They are always looking for bargains, discounts, short-cuts to success, rather than facing life's problems squarely. Some are good starters, but poor finishers. Edgar A. Guest expresses the tragedy of many a life as follows:

"How do you tackle your work each day?  
Are you scared of the job you find?  
Do you grapple the task that comes your way  
With a confident, easy mind?  
Do you stand right up to the work ahead,  
Or fearfully pause to view it?  
Do you start to toil with a sense of dread,  
Or feel that you're going to do it?"

#### THE ACCOMPLISHMENTS OF A PROPHET

I now call to mind a more modern servant of God, one chosen by our Heavenly Father to open this gospel dispensation. See what he accomplished through direct instructions and assistance from our Heavenly Father and his Son, Jesus Christ, as well as other ordained personages, having the authority to confer upon him the necessary powers to organize again the Church of Jesus Christ with all of its powers, authority and blessings, enjoyed by the Church over which the Savior presided during his mortal life. I refer to the Prophet Joseph Smith. Let me recite to you some of the things the Prophet Joseph Smith accomplished before he was thirty-nine years of age.

He had seen the Father and the Son, and had held eight conversations with the Prophet Moroni. He had received the Aaronic priesthood from John the Baptist and the Melchizedek priesthood from the apostles, Peter, James, and John. He had translated the Book of Mormon by the power of God, and had had it printed and in circulation among the people of the nation. Joseph Smith had organized the Church of Jesus Christ of Latter-day Saints by instruction from heaven, and had received a number of revelations from God. He had received the keys from Elijah, turning the hearts of the children to the fathers, and from Moses he had received the keys of the gathering. He had communicated with Elias, who committed to him the dispensation of the gospel of Abraham, and had planned two temples, one at Kirtland and one at Nauvoo. Before he was twenty-five years of age he had received nearly two hundred revelations from God and had translated the Book of Abraham from rolls of papyrus written by Abraham himself while he was in Egypt, which came from the catacombs of Egypt. He had received revelations and visions of the writings of Moses as contained in the Pearl of Great Price giving, among other things, a minute account of the rebellion in heaven and of the creation.

## THE NEED OF PERSEVERANCE

What is needed by the saints today is more of that particular brand of perseverance which makes one unable to rest while important things are half accomplished, and urges him to keep up the pace until the course is run. We must be more than average workers. We must do something more than average work. "My son," said Bob Burdette, "you have to work. Whether you handle pick or wheelbarrow or a set of books, digging ditches or editing a newspaper, ringing an auction bell or writing funny things, you must work. Don't be afraid of killing yourself by over-working on the sunny side of thirty. Men die sometimes, but it is because they quit at nine p. m. and don't go home until two a. m. It's the intervals that kill, my son. \* \* \* Take off your coat and make dust in the world. The busier you are, the less harm you are apt to get into, the sweeter will be your sleep, the brighter your holidays, and the better satisfied the whole world will be with you." "Keep your boys busy," said Brigham Young, "even if you have to have them dig a hole and fill it up again." Remember, "an idle brain is the devil's workshop."

When a boy, Kipling accompanied his father on a sea voyage. The father was lying on his bed when a frightened sailor rushed to his door crying, "Your son! Your son!" The frightened father sprang to his feet exclaiming, "What is the matter?" "He has climbed out on the foreyard and if he lets go he will be drowned." "Oh, is that all?" replied Kipling, Sr., as he lay down again. "He won't let go."

I call to mind a statement of Alexander Hamilton, one of America's most brilliant statesmen, as follows: "People called me talented, but all the talent I have is the ability for hard work, and through that has come all the success I have ever attained."

Robert Louis Stevenson upon one occasion said, "I know what pleasure is, for I have done good work."

We all remember the inspired words of M. D. Babcock, when she said:

"We are not here to play, to dream, to drift;  
We have hard work to do, and loads to lift;  
Shun not the struggle; face it; 'tis God's gift."

This gospel shall be preached to every kindred, tongue and people, and God is fast preparing the way for its accomplishment. We are living in the last dispensation—the beginning of the end. Give us wisdom and strength, O Father, that we may work for its advancement and not weary.

I know that God lives, that Jesus is the Christ and the Son of the living God; that Joseph Smith was called of God and under divine instruction organized the Church of Jesus Christ of Latter-day Saints. This Church will never be destroyed nor given to another people. Father, we thank thee for this conference; sanctify all that has been said and done to the advancement of thy Church and its mission on earth, I ask in the name of Jesus Christ. Amen.

## ELDER JAMES E. TALMAGE

Among the many outstanding features of this conference one has appealed to me with unusual force, namely the sustained note of jubilation—righteous jubilation and thanksgiving, I believe—over the progress of the Church, its growth, and, what is more, its development as shown in the facts set forth by statistics and other data, convincing us of the steady progress of this the Church of Jesus Christ. We have reason to be grateful; the results show it. But this joy and rejoicing has been wisely tempered by advice and counsel regarding our important duties. There has not been lacking the note of warning lest we fail in greater or lesser measure, lest we begin to retrograde rather than advance.

## "ZION PROSPERS"—IS ALL WELL?

It is well to sing "Zion Prospers," pleasing to be able to chant "All is Well;" and when we so sing in the spirit of thanksgiving and appreciation the Lord accepts our songs as praise. But it is possible for us to sing in another tone and speak the same words, chant the same melody, and yet be unacceptable unto the Lord. Indeed as I mention this, one of our popular songs, I call to mind that the very title of it was used by an ancient prophet by way of warning unto the people. The Prophet Nephi warned the people against lethargy and neglect, and pointed out that many were thus comforting themselves with the thought that they needed to do little or nothing, for all was well in Zion. Speaking of the wiles of the evil one, the devil himself, Nephi said:

"And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell. \* \* \*

"Therefore, woe be unto him that is at ease in Zion!

"Woe be unto him that crieth: All is well!

"Yea, woe be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost!"

I would not place that pleasing song under ban, but when we sing it, let us sing it in the right spirit and not bring the woes upon ourselves for excusing our lethargy and our laziness by crooning, "Zion prospers, all is well."

## THE MOMENTUM OF THE CHURCH

How much have I, how much have you contributed to Zion's prosperity, my brethren, my sisters? Let each one take the question to himself. Many are being carried by the resistless momentum of this great Church, this wonderful work—swept along with it. And they are rather a drag than a means of power or a source of energy. True, the mathematical principle holds that the whole is the sum of all its parts, and consequently the state or the condition of a community must

be the algebraic sum of the several conditions of its individual members. But we are not always able to judge of the members separately by the condition of the community.

We are doing much now in seeking to improve the condition and the activities of our quorums, the quorums of the Holy Priesthood; and we have some quorums whose records are good as compared with others. With totals of activities high, it may appear that the members are energetic and that they never before have accomplished so much. But look a little deeper and you may find that of a quorum of ninety-six elders, sixteen perhaps have been doing the work and the other eighty have been carried along without much effort on their part.

#### COLLECTIVELY OR INDIVIDUALLY?

The Lord has expressed himself forcefully with respect to such conditions, in these last days. In the first section of the Doctrine and Covenants—I pray you read for yourself—after reciting his purposes and plans and the partial realization of such in the bringing forth of this gospel in this age, he speaks of those who were charged with authority in that day to administer the affairs of the Church, those to whom these commandments were given, and explains that the commandments were given that his servants might have power to lay the foundation of this Church and to bring it forth out of obscurity and out of darkness. Please mark his words: “The only true and living church upon the face of the whole earth with which I the Lord am well pleased.” But that is not the end of the sentence or paragraph: “with which I the Lord am well pleased, *speaking unto the church collectively and not individually.*”

There lies a vital distinction. It is expressed but we often overlook it. It is a distinction that should be heeded in all our organizations within the Church, and without; the difference between the collective status or conditions or achievements and the work of the individual. A manufacturing plant may turn out a great total of product, it may have an immense output, and you may say that it is doing well; but examine the units, look into the machinery, not simply inspect it in a general way, but test, try every machine, every part; and you may find that not one mechanical unit there is doing more than fifty or sixty per cent of what it could do, and yet the output is big.

A great acreage may result in a very large yield, but when you come to consider the yield per acre you may find that you are gathering only thirty or even twenty fold when you ought to have been reaping seventy and eighty and even an hundred fold.

We as individuals are not doing all that could be done, all that should be done. I have no concern for the Church as a whole; its destiny is foretold, it is going on to glorious victory. But that does not say that each of us who are members of the Church will go on to glorious victory; we may be left behind entirely. What are we doing individually? I repeat. The tithing system of the Church has been



referred to in this conference. It is a marvel to the people of the world, but look into it and see our tithing record.

#### THE TITHING SYSTEM

The law of tithe as revealed of God is not being practiced by any other religious organization on the face of the earth, nor has it been since the restoration of the Gospel or during the time of the great apostasy. We say that the results in this Church are very impressive. They are, but are they what they should be? How much have you contributed to making the observance of the law of tithing acceptable to the Lord? I do not mean how much in dollars and cents, I do not believe that is the way in which tithing is recorded above. The recording angels may have a system of bookkeeping that is a little better than ours. How much have you contributed by way of paying the tithe, whether it be ten cents or a hundred dollars? For be it known that the one who pays with honest heart the ten cent tithe, if it be a true tithe, will rank higher on those books than the one who pays a thousand dollars when that is only a tenth of a tithe for him. What are we doing individually? I know what some are doing, for they have told me. Some are very busy trying to find excuses in the matter of tithing as in other duties. Some come with strange questions: "Tell me please, ought I to subtract this or deduct that before I calculate the amount of my tithes?" Very seldom do I find it necessary to analyze the case and to give an answer direct. Sometimes I have smiled because I could see the perfidy of the questioner's coming to me for excuses, and I did not feel complimented. But I have given him a rule, and I venture to give it here. I have found it helpful myself, and I think that all may profit by it.

#### A RULE FOR COMPUTING YOUR TITHES

When you are in doubt as to just how you should calculate your tithes, reverse the terms as we sometimes do in solving complex mathematical problems, and suppose for the time being that the Lord had said this; let us postulate this as an assumed law given to the Church: "In order to show my love for my people, the faithful members of my Church, it is my will, saith the Lord, that each one shall receive from my storehouse, the storehouse of my church, at regular intervals during the year, an amount equal to one-tenth of his income." Now my dear brother, sit down and calculate how much the Lord owes you under that kind of law, and then go pay it to your bishop.

#### CHURCHES AND MEMBERS OF CHURCHES

There is another phase of this distinction between individual and collective computation. The Lord was pleased with this Church in the day in which he spake as quoted and he is pleased with it today as a church; likewise he is pleased with a great many of its members; for there are many, many faithful members in this Church, men and

women who are doing well nigh all they could do save for the imperfections of humanity. And the Lord is pleased with them; he is pleased with the Church, for it is progressing. There are churches with which he is not pleased.

We are ofttimes charged with being very exclusive, and we admit the charge; we are exclusive, but in a rational sense. How can we solemnly testify that this is the Church of Jesus Christ and then ascribe that same high title to other organizations that have been formed, not under the direction of Jesus Christ, but according to man's thought and plans? Some people say that we are illiberal because we do not admit that all other churches are just what this church professes to be. We admit that other churches are what they profess to be, when their profession is based on facts.

Now when we say that the Lord is not pleased with those churches, we do not mean that he is not pleased with the members thereof. We hold that God is no respecter of persons, but on the contrary that he will acknowledge good in any soul, no matter whether that person belongs to a church or not. But the Lord is not pleased with those churches that have been constructed by men and then labeled with his name. He is not pleased with those doctrines that are being taught as being his doctrines when they are only the effusion of men's brains, undirected by inspiration and utterly lacking in revelation.

#### CHURCH OF CHRIST AND CHURCHES OF MEN

He has expressed himself with regard to the churches that are built by man and has said they shall be overthrown. Indeed he has applied strong terms to some of those churches, or to church organizations in general, that have been brought into being by man. Read his words to John the Revelator. See what he means by the synagogue of Satan to which some of the people belonged. Read what he has said about the great and abominable church, the mother of abominations. The church as such may be wholly corrupt because of the false claims that are being made for it, and yet within that church as members there may be people who are doing their best. They have been deceived. As to the degree of culpability that will be charged up to them for their having become subjects of deception, we may not be able to judge.

But I do not understand that when the Lord states that those churches shall be overthrown—I mean the church of the devil, using his expression, and those that are making false claims, and shall be thrown into the fire, as he says—I do not understand that all members of those churches are to meet destruction, physically or otherwise. He is speaking there of the church collectively, and he is not pleased with it; but individually he may be well pleased with many of his sons and daughters who have been born under an environment that has led them into those churches which are not of God.

I feel that we should give attention to the individual unit. Wholesale farming is all right but we do not always get the yield that we would get if we were to pay greater attention to each particular plant.

And so with respect to members and membership in this Church. I trust that when the account shall be cast up, the Lord will be pleased with his Church, and I know he will be; but I hope that he will not be utterly displeased with me as a member; and I have the same wish with respect to every one of you, my brethren and sisters. But I pray you, be not content with the progress of the Church as an organization unless you are progressing with it, and not simply being carried along by it.

In brief reference to the olden parable: There are some who have just enough oil in their tiny lamps to show that they claim to belong to the organization, but their light goes out when a little trouble comes, a little persecution; and they walk in the light of the Church without individual light. I pray that the Lord shall be well pleased with his people individually, as I know he will continue to be pleased with his Church collectively, in his name, Amen.

A solo, "O Divine Redeemer," was sung by Sister Emma Lucy Bowen.

### ELDER WILLIAM R. SLOAN

#### *President of the Northwestern States Mission*

Behold a great and marvelous work has come among the children of men. The spirit of this conference has evidenced that to a very marked degree to the thousands of people that are in attendance at this conference.

I am delighted to bring good news from the Northwestern States Mission. I am thrilled beyond my power to express at the reception which I have received during the past two days from fathers and mothers who have sons and daughters now laboring in the Northwestern States. I have never seen before such a manifestation of faith in God as has been shown by these good parents, not only one, but many. Even today people who have driven hundreds of miles to be present at this conference have said, "President Sloan, my son, my daughter, is at the service of God as long as he desires them to remain in the mission field."

I have a young man laboring with me now who eighteen months ago received a call to the mission field. He is the son of a widowed mother who is working hard to sustain her little family, and he is a twin. When the call came, the mother looked at it with tears in her eyes. She called on the Bishop and said, "Bishop, I pray you, do not separate my twins. Let them both go on a mission." The elder and his sister are laboring in the Northwestern States Mission.

Last February one of the brethren in Montana passed away, leaving a wife and a family of children in almost destitute circumstances. As the spring opened up the good saints and friends of that branch united together, and in one day they plowed, disced, harrowed and seeded this

widow's ninety acres of sod. The Relief Society sisters were there playing their part and provided meals for the brethren. A month ago when I was there the crops were almost ready for harvest, all standing in the field to bless and sustain this widow and her family of children. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

I stood a few weeks ago at the bedside of one of the good sisters in the hospital at Helena. I want to leave her testimony with you, brethren and sisters. Many of you have probably heard it before. She recounted to me early experiences in the little town of Clarkston, Utah. Her sister was the wife of Martin Harris, Jr. One morning as she was a guest at her sister's home, Martin Harris, Jr., went to the bedside of his father and found him failing very fast. Returning home he conveyed this message to his wife and her father, Brother Homer. They all immediately returned to the bedside of Martin Harris. Sister Costly took the hand of her father and walked across the street into the home of Martin Harris. Brother Homer walked to his bedside and said, "How are you, Brother Harris?" He answered, "I feel that I am not long for this world." Brother Homer spoke to him and he said concerning the Book of Mormon, "Brother Homer, the Book of Mormon is as true as the stars that shine in the heavens." Then turning to his son, Martin Harris, Jr., he said, "Martin, proclaim this truth to all the world. Tell them that the Book of Mormon is true." That was the testimony of a dying man to his son. Brethren and sisters, would he desire his son to go and tell a falsehood to the world?

The Mission in the Northwest is growing. We have recently opened up the district in Alaska. There are Indians there by the hundreds who are educated and are a fine type of manhood. They are seeking for the truth. Two of the elders laboring there have met with considerable success, not only among the white people, but also among the Indians. They seem to be anxious to know the contents of the Book of Mormon, and many copies have been distributed among them. They believe the teachings of that wonderful book.

The work is growing. The missionaries are enjoying splendid health. They are enjoying the spirit of their calling. Do not worry about your sons and daughters. Please do not send them quite so much money, most of them. We prefer that they do not have so much and they will make better missionaries for the Church.

The wonderful organization of this Church, its growth and development stand as a testimony to all the world, and yet there are those who cannot see its truth. Some day God will touch them and then the eyes of their understanding will be opened. They will know, I am sure, that in all the processes that God has instituted, this Church has been on the right side.

One of our modern poets, Edgar A. Guest, has given us the following lines:

"The non-believer is a man  
Who lets the morning sunshine in  
And thinks by chance this world began  
As men throw dice and lose or win;  
He sees the violets bloom and blow,  
But not the power which makes them grow.

"Chance charted every planet's course!  
By chance the summer follows spring!  
Chance gave to man the faithful horse  
And made the swallow fleet of wing!  
How these things came he doesn't know,  
He thinks they merely happened so.

"Oh, what a jumble there would be  
If chance were shaping beasts and men,  
Could blind chance once repeat a tree,  
Or bring the June rose back again?  
The simplest truth we've learned to know,  
Tomorrow chance might overthrow.

"Without confusion or mistake  
There is a power which rules us all,  
A higher law we cannot break,  
An eye that sees the sparrow's fall.  
In every twig and leaf and blade  
I see God's handiwork displayed.

I pray the blessings of God to be with this people, on its leaders,  
and in all Israel, through Jesus Christ. Amen.

The choir sang the first two verses of the hymn, "An angel from  
on high."

### ELDER HENRY H. ROLAPP

*President of the Eastern States Mission*

My brethren and sisters, I deem it a great privilege to have the opportunity of making a report of the Eastern States Mission. I have probably seen seventy-five per cent of the parents or close relatives of the missionaries who are laboring in the Eastern States. I would like to see the remainder of them at the close of this meeting.

In the Eastern States we have a wonderful showing. Everybody is well. We haven't a sick missionary in the entire district. We have been very fortunate in having some of the general authorities come to New York and preach to the saints. During the last month Elder Whitney went through the entire mission. He and I saw every missionary. We have had President Talmage preach to us in New York and Brooklyn; we had Brother Widtsoe talk to us; and we have had Bishop Sylvester Q. Cannon, Bishop Wells and other elders visit us. President Grant visited with us in New York and West Virginia. In the latter place he had never been heard before, and the saints were out in very large numbers. During the past month while Brother Whitney was there we had exceptionally large meetings. In the Brooklyn

Branch every seat was taken, both in the body of the hall and in the gallery, and chairs were placed in the aisles; yet there must have been fifty persons, I should say, who were unable to get a seat. On that Sunday he addressed perhaps eight hundred people, one quarter of whom were non-Mormons.

In the Eastern States Mission we have started a new proceeding which I understand is being introduced very largely in other missions. We have something over six hundred children of non-members attending Primary Associations. I am a Sunday School man, and we started out to make it a Sunday School affair, but we found we could not. So we instituted the Primaries, and practically every day of the week some Primary is being entertained by the sisters. I think they are doing a marvelous work. In the morning our sisters go out tracting from house to house, and in the afternoon they pick up these children and bring them into their Primary organization and teach them the life of Christ and some other Christian stories.

When I was called on this mission I was not strongly in favor of young ladies coming into the mission field. I have had to change my attitude in that respect. I am now praying for more girls to come into the mission field. They can do a great deal of good. I want to say to you that they are preaching the gospel and they are visiting the parents of these children. True, we have not received very many converts yet, but they are coming, and great good has been done.

I want to testify to the responsibility that the brethren and the sisters feel who are laboring in the Eastern States Mission. They are living lives of Latter-day Saints; they are preaching the gospel of Christ, and they are causing one to marvel at the miracle which God is performing. The young people as they come into the mission know comparatively little regarding the gospel. True, they have gone to Sunday School and to Mutual, and have been faithful and diligent in doing so; but when they have been in the mission a year or so they have a testimony which I promise them shall never leave them. They may apostatize from the Church, but they will have the knowledge that they have testified to the truth. When those young people come back—I join in the statement made by President Allred—then is the time I would like to see you give them a party. They have then done something for the Church of Christ. That is the time when I would like to see everybody come out and congratulate them on what they have done.

Practically every elder in the mission can come home and do more than fifty percent of your own ward people. They are trained in visiting the saints. Take hold of them, make them ward teachers when they come home, and appeal to them in the proper spirit. I want to tell you there are no stronger young people in the world than these young missionaries. I am thankful that I have been called on a mission. I am getting old, but I am thankful that even at my age I received the call to do missionary work. I testify to you that I know this is the gospel of Christ, and that testimony has been with me ever since

I was upon a mission in England with President Nibley about fifty years ago. That testimony is still in my heart and has never been shaken, but this mission has made it conspicuous, so that I know not only what I can do, but I know what your children can do. Do not let them come home and become inactive. Some of us older ones should step aside and take hold of the younger ones.

I testify to the truthfulness of the gospel. I pray God that he will bless us in the Eastern States Mission that we may grow, as we are growing, financially, spiritually, and in every other way. I ask it all in the name of the Lord Jesus Christ. Amen.

### ELDER SAMUEL O. BENNION

*President of the Central States Mission*

I am very happy, my brethren and sisters, to be in attendance at this conference and to have been able to listen to the sermons that have been delivered.

While sitting upon my seat I have considered and remembered some of the things that President Grant said, one of which was that the Latter-day Saints should read the Doctrine and Covenants and the other standard Church works. In my years of experience in the mission field I have failed to find any one thing revealed by the Lord successfully assailed. In all the experiences I have had I know of nothing else that has stood the test that the principles of the gospel have stood. I am sure that they will endure unto the end, and the measurement of men's success and the glory of God shall be brought about through the principles he has revealed unto the world in these the last days. The Lord says that if men will read these scriptures with real intent and with a desire to know the truth he will manifest the truth unto them by the power of the Holy Ghost; by the power of the Holy Ghost they may know all things.

The Lord requires of all men, regardless of who they are, that they must be sincere, that they must have a real intent in their hearts; and when they do, he will come unto them in the hours of the day and the night, and bring to them his blessings, and reveal unto them his truths as a father on the earth would reveal to his son, only in greater measure. Our Eternal Father loves his children and will reveal unto them his purposes and make known unto them why he sent them into the earth. The children of men are to be congratulated in this day and generation because of that which God our Eternal Father has delivered unto them.

As I have sat today thinking of the thousands of people who are listening to these services; who are hearing the remarks that are being made in the sessions of this conference by the servants of God—the President of the Church and others who have spoken or who will speak—I have recognized that the word of God has been revealed anew to us. The plan has been revealed to many undoubtedly who have

never been able to listen before as they have at this time. Great are the purposes of God our Eternal Father. His power is everywhere, through all and in all. This is the work of God. He is with his children at home and abroad. His sons and daughters are doing much, and he is the one unto whom we should give glory and honor and praise forever and ever; for he is God, the King of all, the Father of heaven and earth; he has planned everything for the good of his sons and daughters here in mortality. May we rally to him and to those who represent him in the earth, I humbly pray in the name of Jesus Christ. Amen.

### ELDER CHARLES A. CALLIS

#### *President of the Southern States Mission*

In every dispensation the Lord has chosen men to lead and preserve Israel who were statesmen as well as prophets. This is deeply significant. These statesmen-prophets have pointed to nations as well as to the people of their own faith the means of escape from impending evils and calamities.

In a revelation to the Prophet Joseph Smith, that great statesman-prophet, nearly one hundred years ago, the Lord said:

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments." (Doctrine and Covenants, Sec. 1:17.)

That awful hurricane in Florida, four weeks ago today (Sunday, September 16th) evidences the truth of the revelation in which it is declared by the Lord that the testimony of the elders would be followed by the testimony of earthquakes, and other events.

"And after your testimony cometh wrath and indignation upon the people.

"For after your testimony cometh the testimony of earthquakes. \* \* \*

"And also cometh the testimony of the voice of thunders, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds.

"And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people." (Doctrine and Covenants, Section 88:88-91.)

Tennyson says that "things seen are mightier than things heard." I was a horrified eye witness of the ruin and desolation wrought by that fearful tempest. I beheld the hurrying floods going on to their work of destruction. The buildings, everywhere, in the storm-stricken district were in ruins. The Lord, ever mindful of the safety of his missionaries, caused them to come out of that part of Florida devastated by the storm several days before the hurricane came upon that region. I know it is said that such calamities have always been in the earth. That may or may not be true. But it is certainly true that the God of heaven,



down through all the ages has thundered his warnings by the voice of judgment to unrepentant people, and by that means, when the voice of admonition and mercy has failed, has urged them to forsake the paths of wrong-doing and return unto him.

There were good men and good women who lost their lives in that tempest, but I cannot believe that these unfortunate people died in vain. We have had martyrs to science, education and religion. The Holy Bible and the Book of Mormon cost some of the best blood of Adam's race to bring them forth for the purpose of blessing the people: for these sacred records testify to the divinity of the Lord Jesus Christ. I believe that the Christian men, women and children who died in the storm have gone to an eternal reward; and if the people of the world are impressed by that awful destruction from the Almighty, if they will profit from the lesson of that fearful calamity, these men and women shall not have died in vain.

When we see the judgments of God coming upon the earth it is proof that the Savior, who said to the troubled sea and angry elements, "Peace, be still," will say to the troubled world, "Peace, be still." He will, at his second coming, inaugurate the Millennium, bring to pass the glorious resurrection, and all the things he has promised to those that obey him.

Brethren and sisters, the scriptures ring with the call to the repentance that will move a man to "put on the new man," the repentance that will give the sinner another heart. Of such vital importance to a man's salvation is the cleansing of the soul, that the Lord has said: "Say nothing but repentance unto this generation." And in another place he says: "Behold, the world is ripening in iniquity; and it must needs be that the children of men are stirred up unto repentance, both the Gentiles and also the house of Israel." (Doctrine and Covenants, Section 18:6.)

And this is the mission of the Church of Jesus Christ of Latter-day Saints. This is the glorious and sacred work your sons and daughters are doing in the mission fields; and God is with them. His promises are being fulfilled to the very letter.

The Apostle Paul said: "See that ye refuse not him that speaketh." We appeal to all people to come unto repentance. Obey him whose voice not only shakes the earth, but also heaven. Come unto Jesus Christ and get that peace and rest for your souls that is beyond all price.

God help us to serve the Lord acceptably, in reverence and in Godly fear, I humbly pray in the name of Jesus Christ. Amen.

### **PRESIDENT HEBER J. GRANT**

Presented the General Authorities and Officers of the Church, who were sustained by unanimous vote of the congregation as follows:

## GENERAL AUTHORITIES OF THE CHURCH

## FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony W. Ivins, First Counselor in the First Presidency.

Charles W. Nibley, Second Counselor in the First Presidency.

## PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

## COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson	Joseph Fielding Smith
Reed Smoot	James E. Talmage
George Albert Smith	Stephen L. Richards
George F. Richards	Richard R. Lyman
Orson F. Whitney	Melvin J. Ballard
David O. McKay	John A. Widtsoe

## PRESIDING PATRIARCH

Hyrum G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch as Prophets, Seers, and Revelators.

## FIRST COUNCIL OF THE SEVENTY

Brigham H. Roberts

Jonathan G. Kimball	Charles H. Hart
Rulon S. Wells	Levi Edgar Young
Joseph W. McMurrin	Rey L. Pratt

## PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop

David A. Smith, First Counselor

John Wells, Second Counselor

## TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

## GENERAL OFFICERS OF THE CHURCH

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jensen, Brigham H. Roberts, A. William Lund, Junius F. Wells.

## CHURCH BOARD OF EDUCATION

Heber J. Grant	Joseph Fielding Smith
Anthony W. Ivins	David O. McKay
Charles W. Nibley	Stephen L. Richards
Willard Young	Richard R. Lyman
Rudger Clawson	John A. Widtsoe
Orson F. Whitney	Adam S. Bennion
Joseph F. Merrill	
Arthur Winter, Secretary and Treasurer	

## COMMISSIONER OF EDUCATION

Joseph F. Merrill

## AUDITING COMMITTEE

Henry H. Rolapp	Peter G. Johnston
Orval W. Adams	

## TABERNACLE CHOIR

Anthony C. Lund, Conductor	B. Cecil Gates, Asst. Conductor
David A. Smith, President	George C. Smith, Secretary

## ORGANISTS

Edward P. Kimball	Alexander Schreiner
Tracy Y. Cannon	Frank W. Asper

## CLERK OF GENERAL CONFERENCE

Joseph Anderson

**PRESIDENT HEBER J. GRANT**

## REORGANIZATION OF RELIEF SOCIETY

Sister Clarissa S. Williams has been President of the Relief Society for a number of years. Her husband was sick for a year or two prior to his death, and her own health has not been first-class. It has, therefore, been decided by the Council of the First Presidency and Twelve, after consultation with Sister Williams and with her approval, to release her from this position with our thanks, love and blessings.

This action also involves the release of her counselors, Sisters Jennie B. Knight and Louise Y. Robison, and as the new president wishes Sister Amy Brown Lyman to be her first counselor, it also involves her release as secretary and treasurer of the organization.

These good sisters carry our love and blessings for the splendid labors that they have performed.

(The congregation then indicated their approval of this action by unanimous vote.)

President Grant then presented the General Auxiliary Officers of the Church, who were sustained by unanimous vote of the congregation, as follows:

NATIONAL WOMAN'S RELIEF SOCIETY

Louise Y. Robison, President  
Amy Brown Lyman, First Counselor  
Julia A. Child, Second Counselor  
Julia F. Lund, Secretary and Treasurer

with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

David O. McKay, General Superintendent  
Stephen L. Richards, 1st Asst. Superintendent  
Melvin J. Ballard, 2nd Asst. Superintendent

with all the members of the Board as at present constituted.

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION

Martha H. Tingey, President  
Ruth May Fox, First Counselor  
Lucy Grant Cannon, Second Counselor

with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, President  
Sadie G. Pack, First Counselor  
Isabelle S. Ross, Second Counselor

with all the members of the Board as at present constituted.

PRESIDENT HEBER J. GRANT

I can say that I have rejoiced beyond my power of expression in the very excellent attendance that we have had at this conference, in the rich outpouring of the Spirit of the Lord upon those who have spoken and in the splendid attention that has been given by the audiences. I believe that we have had a larger number at this conference than at any previous one that I can recall during the time I have been President of the Church. In addition there have been hundreds and thousands who have been listening in over the radio.

We rejoice in the gospel of Jesus Christ, those of us who have received it, and we are anxious that all the world should hear the message of life and salvation that has come to us through the instrumentality of the Prophet Joseph Smith.

REJOICE BECAUSE OF ACCOMPLISHMENTS

We had a very wonderful gathering here last night of the priesthood of the Church, almost completely filling the main floor of this great auditorium with men holding the priesthood of the living God,

with authority to administer in the name of Jesus Christ, with power from God himself.

We rejoice in the wonderful work that is being accomplished by the Relief Societies, by the Young Men's and Young Ladies' Mutual Improvement Associations, by our Sunday Schools and by the Primary Associations. We rejoice exceedingly in the remarkable work that is being accomplished in the educational department of the Church and particularly by the Religion Class organization. Sixty-one thousand of our young people are receiving instruction in our Religion Classes. I rejoice in the work of the Lord and all that is being accomplished.

#### GRATEFUL FOR BLESSINGS

We are grateful for the beautiful singing by our choir. We are grateful to the soloists who have entertained us. We are thankful for the wonderful organ and for the faithful and efficient men who officiate at the organ.

My heart went out in gratitude as I listened to the prayer by Brother Stephen L. Chipman, thanking the Lord for this wonderful Temple block, for the flowers, and for all the buildings that are here.

May the Lord bless the Latter-day Saints. May we so order our lives that by our diligence, our faithfulness, our honesty, our integrity, our uprightness in all the walks of life, we can preach the gospel, is my most sincere and earnest prayer for every soul who has a testimony of the gospel of the Lord Jesus Christ. Even so, amen.

The choir sang the anthem, "Worthy the Lamb."

The benediction was pronounced by President Anthony W. Ivins. Conference adjourned for six months.

Professor Anthony C. Lund conducted the singing, assisted by B. Cecil Gates. Accompaniments and interludes were played on the great organ by Edward P. Kimball, Tracy Y. Cannon, Frank W. Asper, and Alexander Schreiner.

Stenographic notes of the conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,  
*Clerk of the Conference.*



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